

THE
B.O.O.K.E.O.F
COMMON PRAYER
and administration of the
SACRAMENTS

And other RITES and CE-
REMONIES OF THE CHURCH
of ENGLAND.

Printed at London by ROBERT
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Excellent Majesty.

1662. Cum Privilegio.

Dear Mother
 I am so well in fact
 a beautiful complexion of
 every kind. I am
 the best of health
 I am now

Lynard

Theological Magazine
and Review - for
July - 1802

at the mighty conqueror
completely by people in the
his lips appear great glory
ever head of us - shine glory in the
in us. Not a limb of body under
grave. all here or glory glory in
us. for the power of glory of the
Jesus who died on Calvary for us
for man - be with him - after
as man without sin great head
appear as we see himself may be
ever to us precious truth -
all in here But God free from sin
delivered from under power of sin -
free from sin in sin - glory -
the without sin without sin
& blame without glory - be with
sin be glory to all eternity. Man
sin appear to him - Jesus hand
& feet when come glory in the
be there beyond death - glory
receive presence Jesus now &
free from death appear without
sin as great head in sin
live everlasting never die - glory is
Go. by the power of glory but Jesus
come first then glory - no death
life. Impossible to die forever
death & never die as we shall
have body in mortal when
for mortal then appear glory
Dr Conqueror death by death
glory glory but in things
Jesus is
eternal glory

all as all Bu B Bu Bu 118
 my dear - Bu B B B
 full as care Bu B B B
 my dear Bu B B B
 head - my dear Bu B B B
 When I think of the future of my
 my dear Bu B B B
 he open his eyes - see my
 my dear Bu B B B
 see my my dear Bu B B B
 may all we see his eyes be
 my dear Bu B B B
 all my dear Bu B B B
 all my dear Bu B B B
 all my dear Bu B B B

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**AN ACT FOR THE VNIFORMITIE
of COMMON PRAYER, and SERVICE,
in the CHVRCH, and administration of the
SACRAMENTS.**



Here at the death of our late Soueraigne Lord, King Edward the sixt, there remained one vniforme order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord, King Edward the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, Queene Mary, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and every thing therein contained, onely concerning the said Booke, and the Service, administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Natiuities of Saint Iohn Baptiste next comming. And that the said Booke, with the order of Service, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Natiuities of Saint Iohn Baptiste, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedral or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuities of S. Iohn Baptiste next comming, be bounden to say and vse the Mattens, Euen-song, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to bee read on every Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuey of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, shal oughe or should sing, or say Common prayer mentioned in the said Booke, or minister the Sacraments, from and after

the Feast of the Natiuities of S. Iohn Baptiste next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set forth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euen-song, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Booke (*Open prayer in and sheweth this Act, it meant that Prayers which in for other so come vnto or beare, either in Common Churchs or priuie Chappels, or Oratories commonly called, The Service of the Church*) or shall preach, declare, or speake any thing in the derogation, or deprauiing of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelve men, or by his owne confession, or by the notorious euidence of the fact: he shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profit of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Bayle or Mainprise. And if any such person, once conuicted of any offence concerning the premises, shall after his first conuiction, elsfooner offend, and bee thereof in forme aforesaid lawfully conuicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprived of all his spirituall promotions. And that it shall bee lawfull to all Patrons or Donours of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice conuicted in forme aforesaid, shall offend against any of the premises the third time, and shall be thereof in forme aforesaid lawfully conuicted: that then the person so offending, and conuicted the third time, shall be deprived of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuicted in forme aforesaid, concerning any of the premises, shall not bee Beneficed, nor haue any spirituall promotions: that then the same person so offending and conuicted shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Bayle or Mainprise. And if any such person, not having any spirituall promotion, after his first conuiction, shall elsfooner offend in any thing concerning the premises, and shall in forme aforesaid bee thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authorities

abovesaid, that if any person or persons whatsoever, after the said feast of the Natiuitie of S. Iohn Baptist next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappell, or in any other place, to sing or say any Common & open prayer, or to minister any Sacrament, or otherwise, or in any other maner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common & open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the said Booke: that then euery such person being thereof lawfully conuicted in forme abovesaid, shall forfeite to the Queene our Soueraigne Lady, her heires and succelours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, esteemes offend against any of the last recited offences, and shall in forme abovesaid be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeite to the Queene our Soueraigne Lady her heires and succelours, foure hundred markes. And if any person, after he in forme abovesaid, shall haue been twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme abovesaid lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeite to our Soueraigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall bee conuict in forme abovesaid, doe not pay the summe to be payd by vertue of his conuiction, in such manner and forme as the same ought to be payd within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or maineprie. And if any person or persons, that for his second offence concerning the premises, shall be conuict in forme abovesaid, doe not pay the said summe to bee paid by vertue of his conuiction and this statute, in such manner and forme as the same ought to be paid, within six weekes next after his said second conuiction: that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without baile or maineprie. And that from and after the said Feast of the Natiuitie of Saint Iohn Baptist next coming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeavour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such Service of God shalbe vsed in such time or times, vpon euery Sunday, and other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Service of God there to be vsed and ministered, vpon paine

of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offender, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge, all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselues to the vttermost of their knowledges, that the due and true execution hereof, may bee had throughout their Diocesse and charges, as they will answer before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authority in this behalf, See it further enacted by the authoritie aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall iurisdiction, as well in place exempt as not exempt, within their Diocesse, shall haue full power and authority by this act, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their Iurisdictions or Diocesse, after the said feast of the Natiuitie of Saint Iohn Baptist next coming, against this Act and Statute: any other Law, Statute, Priviledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authority in euery of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make proceesse for the execution of the same, as they may doe against any person being indicted before them of trepasse, or lawfully conuicted thereof.

Provided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop or Bishop, shall or may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Service, shall at the costes and charges of the Parishioners of euery Parish and Cathedral Church, bee attained and gotten before the said Feast of the Natiuitie of S. Iohn Baptist next following: and that all such Parish and Cathedral Churches, or other places where the said bookes shall be attained and gotten, before the said feast of the Natiuitie of Saint Iohn Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said Service, and put the same in vse according to this Act.

And be it further enacted by the authority aforesaid, that no person or persons shall bee at any time hereafter impeached, or otherwise molested, or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vntill he or they so offending, be thereof indicted at the next

generall Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Provided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singuler Lords of the Parliament, for the third offence aboue mentioned, shalbe tryed by their Peeres.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Mayor of London, and all other Mayors, Bayliffes, and other head Officers, of all and singuler Cities, Boroughs, and Towns Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Act, to enquire, heare, and determine the offences abouesaid, and euery of them, yeerely within fifteene dayes after the Feasts of Easter and Saint Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer, and Determiner may doe.

Provided alwayes, and be it ordeined and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors, Commissaries, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this Act, aswell to enquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Proceses, in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Provided alwayes, and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence elsfoones be convicted before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence elsfoones receiue punishment of the Ordinarie: any thing contained in this Act to the contrary, notwithstanding.

Provided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained, and be in vyle, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King Edward the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holymysteries and Sacraments.

And bee it further enacted by the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherein or whereby any other Seruice, Administration of Sacraments, or Common prayer is limited, established, or set forth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect.



¶ By the King.

¶ A Proclamation for the authorizing an vniformitie
of the Booke of Common Prayer to bee vsed
throughout the Realme.

Although it cannot bee vnknown to Dur Subiects by the former Declarations we haue published, what Dur purposes & proceedings haue bene in matters of Religion since Dur coming to this Crowne: Yet the same being now by vs reduced to a settled forme, Wee haue occasion to repeate somewhat of that which hath passed: And how at Dur very first entrie into the Realme, being entertained and imported with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline: Although Wee had no reason to presume that things were so far amisse, as was pretended, because Wee had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: Wee were moued thereby to make it Dur occasion to discharge that duety which is the chiefest of all Kingly duties, that is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while Wee were in hand to doe, as the contagion of the sicknesse reigning in Dur citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who mistooke the state of Religion here established, presuming more of Dur intents then euer Wee gaue them cause to doe, and transported with humour, began

such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed formes of publique seruing of God not heere allowed, held assemblies without Authority, and did other things carrying a very apparant shew of Sedition, more then of Zeale: whom Wee restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference Wee intended to bee had with as much speede as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of Ianuary last at Dur Honour of Hampton Court, where before Dur Selfe, and Dur Prinie Councell were assembled many of the grauest Bishops and Prelates of the Realme, and many other learned men, aswell of those that are conformable to the State of Church established, as of those that dissented. Among whom what Dur paines were, what Dur patience in hearing and replying, and what the indifferencie and vprightnesse of Dur iudgement in determining, Wee leaue to the report of those who heard the same, contenting our Selfe with the sinceritie of Dur owne heart therein. But Wee cannot conceale, that the successe of that Conference was such, as happeneth to many other things, which mouing great expectation before they be entred into, in their issue produce small effects. For Wee found mighty and vehement Informations supported with so weake and slender proofes, as it appeareth vnto vs and Dur Councell, that there was no cause why any change should haue bene at all in that which was most impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God heere established, neither in the doctrine which ap-

peared to be sincere, nor in the Formes
 and Rites which were iustified out of
 the practise of the Primitive Church.
 Notwithstanding, wee thought meet,
 with consent of the Bishops and other
 learned men there present, That some
 small things might rather bee explained
 then changed, not that the same might
 not very well haue bene borne with by
 men, who would haue made a reasona-
 ble construction of them: but for that
 in a matter concerning the Seruice
 of God Wee were nice, or rather iea-
 lous, that the publike Forme thereof
 should be free not onely from blame, but
 from suspicion, so as neither the com-
 mon Adversary should haue auantage
 to wrest ought therein contained, to o-
 ther sense then the Church of England
 intendeth, nor any troublesome or igno-
 rant person of this Church bee able to
 take the least occasion of euill against
 it: And for that purpose gaue forth
 Our Commission vnder Our great
 Seale of England, to the Archbishop
 of Canterbury and others, according
 to the forme which the Lawes of this
 Realme in like case prescribe to be used,
 to make the said Explanacion, and to
 cause the whole Booke of Common
 prayer, with the same Explanacions,
 to be newly printed. Which being now
 done, and established anew after so se-
 rious a deliberation, although Wee
 doubt not, but all our Subjects both
 Ministers and others, will receiue the
 same with such reuerence as appertai-
 neth, and conforme themselves there-
 unto every man in that which him con-
 cerneth: Yet haue Wee thought it ne-
 cessary, to make knownen by Proclama-
 tion Our authorizing of the same, And
 to require & enioyne all men, aswell Ec-
 clesiasticall as Tempozall, to conforme
 themselves into it, and to the practise
 thereof, as the onely publike forme of
 seruing of God, established and allowed
 to be in this Realme. And the rather,
 for that all the learned men who were
 there present, aswell of the Bishops as
 others, promised their conformance in

the practise of it, onely making suit to
 Us, that some few might bee borne
 with for a time.

Therefore Wee require all Archbi-
 shops, Bishops, and all other publike
 Ministers, aswell Ecclesiasticall as
 Ciuill, to doe their duties in causing
 the same to be obeyed, and in punishing
 the offenders according to the Lawes
 of the Realme heretofore established,
 for the authorizing of the said Booke
 of Common prayer. And Wee thinke it
 also necessary, that the said Archbishops
 and Bishops, doe each of them in his
 Province and Diocesse take order,
 That every parish do procure to them-
 selues within such time as they shall
 thinke good to limite, one of the said
 bookes so explained. And last of all, Wee
 doe admonish all men, that hereafter
 they shall not expect nor attempt any
 farther alteration in the Common and
 publike forme of Gods Seruice, from
 this which is now established, for that
 neither wil Wee giue way to any pre-
 sume, that Our owne iudgement by-
 going determined in a matter of this
 weight, shall be swayed to alteration by
 the frivolous suggestions of any light
 spirit: neither are Wee ignorant of the
 inconueniences that doe arise in Go-
 uernment, by admitting inuouation in
 things once settled by mature delibera-
 tion: And how necessary it is to be con-
 stancie in the vpholding of the publike
 determinations of States, for that
 such is the inquietnesse and vnssteadfast-
 nesse of some dispositions, affecting e-
 uery yeere new formes of things, as
 if they should be followed in their in-
 constancie, would make all actions of
 States ridiculous and contemptible:
 whereas the steadfast maintaining of
 things by good aduice established, is
 the weale of all Common-wealthes.

Given at Our Palace of Westminster, the 5. day of
 March, in the first yeere of Our reigne of Eng-
 land, France and Ireland, and of Scotland the
 seven and thirtieth.

God save the King.



THE PREFACE.

Here was neuer any thing by the wit of man so well denised, or so sure established, which in continuance of time hath not bene corrupted (as among other things) it may plainly appeare by the Common prayers in the Church, commonly called Diuine seruice. The first original and ground whereof, if a man would search out by the ancient Fathers, hee shall finde that the same was not ordained, but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlinesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the truth. And further, that the people by daily hearing of holy Scripture read in Church, should continually profite more and more in the knowledge of God, and bee the more inflamed with the love of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath bin so altered, broken, and neglected, by planting in vncertain fables, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esay was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After like sort were other bookes of holy Scripture vsed. And moreover, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstand not; so that they haue heard with their eares onely, and their heart, spirit and minde haue not bene edified thereby.

And furthermore, notwithstanding that the ancient Fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a *Nocturne*: now of late time a few of them haue bene dayly said, & often repeated, and the rest vtterly omitted.

Moreover, the number and hardnesse of the rules called the Pye, and the manifold changings of the seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to reade it when it was found out. These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is set out a Kalender for that purpose, which is plaine and easie to be vnderstood, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shalbe done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Inuitatories, and such like things as did breake the continuall course of the reading of the Scripture. Yet, because there is no remedy, but that of necessity there must bee some rules, therefore certaine rules are here set forth, which as they be few in number,

so they be plaine and easie to bee vnderstood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minds and purpose of the olde Fathers, and a great deale more profitable and commodious, then that which of late was vsed. It is more profitable because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and nothing is ordained to bee read, but the very pure word of God, the holy Scriptures: or that which is evidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore for this order the Curates shall need none other bookes for their publike seruice, but this booke and the Bible: by the meanes whereof the people shall not be at so great charges for bookes, as in times past they haue bene. And where heretofore there hath bene great diuersity in saying and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the bookes, whereas before by the reason of so often repetition, they could say many things by heart: if those men will weigh their labour with the profit and knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And forasmuch as nothing can almost bee so plaine set forth, but doubts may arise in the vse and practise of the same: to appeale all such diuersity (if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, do, and execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocese be in any doubt, then hee may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written Preface that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may thereby be edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe vnderstand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let by preaching, studying of Diuinity, or some other urgent cause.

And the Curate that ministrereth in euery Parish Church or Chappell, being at home, and not being otherwise letted, shall say the same in the Parish Church or Chappell where he ministrereth, and shall toll a Bell thereto, a conuenient time before he begin, that such as bee disposed, may come to heare Gods word, and so pray with him.

OF CEREMONIES, WHY SOME BEE abolished, and some retained.

IF such Ceremonies as bee vſed in the Church, and haue had their beginning by the institution of man: ſome at the firſt were of godly intent and purpoſe deuised, and yet at length turned to vanity and ſuperſtition: ſome entred into the Church by vndiſcreet deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their vaproſtitableneſſe, but alſo becauſe they haue much blinded the people, and obſcured the glory of God, are worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reſerue them ſtill, as well for a decent order in the Church (for the which they were firſt deuised) as becauſe they pertaine to edification, whereunto all things doe in the Church (as the Apoſtle teacheth) ought to be reſerued. And although the keeping or omitting of a Ceremony in it ſelfe conſidered, is but a ſmall thing: yet the willfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things bee done among you, ſaith S. Paul. in a ſemel and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their olde cuſtomes: and againe on the other ſide, ſome bee ſo new fangled, that they would innoate all things, and ſo deſpiſe the olde, that nothing can like them but that is new: it was thought expedient, not ſo much to haue reſpect how to pleaſe and ſatiſfie either of theſe parties, as how to pleaſe God, and proſite them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatiſfie, here bee certaine cauſes rendred, why ſome of the accuſtomed Ceremonies bee put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, whereof S. Auguſtine in his time complained, that they were growen to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe, concerning that matter, then were the Tewes. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerue quietly to doe it.

But what would S. Auguſtine haue ſaid, if he had ſeene the Ceremonies of late dayes vſed among vs? whereunto the multitude vſed in his time was not to bee compared. This our exceſſiue multitude of Ceremonies was ſo great, and many of them ſo

darke, that they did more confound and darken then declare and ſet forth Chriſts benefites vnto vs.

And beſides this, Chriſts Goſpel is not a ceremoniall Law (as much of Moſes Law was) but it is a Religion to ſerue God, not in bondage of the figure or ſhadow, but in the freedome of the Spirit, being content onely with thoſe Ceremonies which doe ſerue to a decent order, and godly diſcipline, and ſuch as be apt to ſtir vp the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified.

Furthermore, the moſt weighty cauſe of the abolishment of certaine Ceremonies was, that they were ſo farre abuſed, partly by the ſuperſtitious blindneſſe of the rude and vnlearned, and partly by the vnſatiable avarice of ſuch as ſought more their owne lucre, then the glory of God, that the abuſes could not well bee taken away, the thing remaining ſtill. But now as concerning thoſe perſons, which peradventure will bee offended, for that ſome of the olde Ceremonies are retained ſtill: if they conſider, that without ſome Ceremonies it is not poſſible to keepe any order, or quiet diſcipline in the Church, they ſhall eaſily perceiue iuſt cauſe to reforme their iudgments. And if they thinke much that any of the olde doe remaine, and would rather haue all deuised anew: then ſuch men, granting ſome Ceremonies conuenient to be had, ſurely where the old may be well vſed, there they cannot reaſonably reprooue the olde, onely for their age, without bewraying of their owne folly. For in ſuch a caſe, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themſelues to be more ſtudious of vniuersity and concord, then of innovations and newfangledneſſe, which (as much as may bee, with the true ſetting forth of Chriſts Religion) is alwayes to be eſchewed. Furthermore, ſuch ſhall haue no iuſt cauſe with the Ceremonies reſerued to bee offended. For as thoſe bee taken away which were moſt abuſed, and did burden mens conſciences without any cauſe: ſo the other that remaine, are retained for a diſcipline and order, which (vpon iuſt cauſes) may bee altered and changed, and therefore are not to be eſteemed equall with Gods Law. And moreover, they bee neither darke nor dumbe Ceremonies, but are ſo ſet forth, that euery man may vnderſtand what they doe meane, and to what vſe they doe ſerue. So that it is not like, that they in time to come, ſhould be abuſed as other haue beene. And in theſe our doings wee condemne no other Nations, nor preſcribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery Countrey ſhould vſe ſuch Ceremonies, as they ſhall thinke beſt to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly liuing, without error or ſuperſtition: And that they ſhould put away other things, which from time to time they perceiue to bee moſt abuſed, as in mens ordinances it often chaunceth diuerſly, in diuers Countreys.

¶ The Table and Kalender expressing the order of the Psalmes, to be said at Morning and Euening Prayer thorow- out the yeere, except certaine Proper Feasts, as in the Rules following more plainely appeare.

¶ The order how the Psalter is appointed to be read.

The Psalter shall be read through once every moneth And because that some Moneths be longer then some other be, it is thought good to make them even by this meanes. To euery moneth shall be appointed, as concerning this purpose, iust thirte dayes.

And because Ianuary and March haue one day above the said number: and Februarie which is placed betweene them both, hath onely xviij. dayes: Februarie shall borrow of either of the Moneths of Ianuary and March one day: and so the Psalter which shall be read in Februarie, must begin at the last day of Ianuary, and end the first day of March.

And whereas May, Iuly, August, October and December haue xxxi. dayes apiece: it is ordered that the Psalmes shall be read the last day of the said

moneths, which were read the day before, so that the Psalter may begiane againe the first day of the next moneth ensuing.

Now to know what Psalms shall be read every day, looke in the Kalender the number that is appointed for the Psalmes, & then find the same number in this Table placed at the end of the Kalender for that purpose: & vpon that number shall you see what Psalms shall be said at Morning and Euening prayer.

And where the Cxix. Psalme is diuided into xxij. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read above foure or five of the said portions, as you shall perceiue to be noted in this Table following.

And here is also to be noted, that in this Table and in all other parts of the Service, where any Psalmes are appointed, the number is expressed after the great English Bible, which from the ix. Psalme, vnto the Cxlviii. Psalme, following the diuision of the Hebrewes, doth vary in number from the common Latine translation.

¶ The order how the rest of the holy Scripture (beside the Psalmes) is appointed to be read.

The Old testament is appointed for the first Lessons at Morning and Euening prayer, and shall be read through euery yeere once, except certaine Books and Chapters which be least edifying, and might best be spared, and therefore be left vncread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shall be read ouer orderly euery yeere thrice beside the Epistles and Gospels: except the Reuelation, out of the which there be only certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shall be read euery day: Finde the day of the moneth in the Kalender following and there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons bothe at Morning and Euening prayer.

And heere is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, mooneable or vnmouneable: then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Yee must note also, that the Collect, Epistle, and

Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some Feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere then the Sunday letter leaseth, and that yeere the Psalmes and Lessons which serue for the 22. day of Februarie, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, wherefoerer the beginning of any Lesson, Epistle or Gospel is not expressed; there ye must begin at the beginning of the Chapter.

And wherefoerer is not expressed how farre shall be read: there ye shall reade to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew, is read, either for Lesson or Gospel, ye shall begin in the same at verse 12. *Now the birth of Iesus Christ.* &c. And the third Chapter of S. Lukes Gospel shall be read vnto the middle of verse xxiii. *Being as was supposed the sonne of Joseph.* &c.

¶ PROPER

**PROPER LESSONS TO BE READ FOR
THE FIRST LESSONS BOTH AT MORNING
and Euening prayer, on the Sundayes throughout the yeere,
and for some also the second Lessons.**

<i>g Sundayes of Aduent.</i>	<i>g Mattens.</i>	<i>g Euenfong.</i>
T HE first	Esai. i.	Esai. ii.
ii.	v.	xxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
<i>g Sundayes after Christmas.</i>		
The first.	Esai. xxxv.	Esai. xxxviii.
ii.	xi.	xliii.
<i>g Sundayes after the Epipha- nie.</i>		
The first	Esai. xliii.	Esai. xlv.
ii.	li.	liii.
iii.	lv.	lv.
iiii.	lvii.	lvii.
v.	lix.	lxiii.
<i>g Septuagesima.</i>	Genesis i.	Genesis ii.
<i>g Sexagesima.</i>	Genesis ii.	vi.
<i>g Quinquagesima.</i>	Genesis ix.	xii.
<i>g Lent.</i>		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiii.
iii.	xxix.	xli.
iiii.	Genesis xliii.	Genesis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
<i>g Easter day.</i>		
i. Lesson.	Exod. xii.	Exod. xiii.
ii. Lesson.	Rom. viii.	Actes ii.

g Sundayes after Easter.

<i>g Mattens.</i>	<i>g Euenfong.</i>
T HE first	Numb. xvi.
ii.	xxii.
iii.	Deut. i.
iiii.	vi.
v.	viii.
<i>g Sunday after ascension day.</i>	Deut. xii.
<i>g Whitsunday.</i>	
i. Lesson.	Deut. xvi.
ii. Lesson.	Actes x. Then Pe- ter opened his mouth, &c.
<i>g Trinitie Sun- day.</i>	
i. Lesson.	Genesis xvii.
ii. Lesson.	Matth. iii.

g Sundayes after Trinity.

<i>g Mattens.</i>	<i>g Euenfong.</i>
F irst Sunday.	Iofuah x.
ii.	Iudicum iii.
iii.	i. Sam. ii.
iiii.	i. Sam. xii.
v.	xx.
vi.	ii. Sam. xii.
vii.	xxii.
viii.	i. King. xiii.
ix.	xxvii.
x.	xxi.
xi.	ii. King. v.
xii.	x.
xiii.	xix.
xiiii.	Jeremie v.
xv.	xxxv.
xvi.	Ezech. ii.
xvii.	xvi.
xviii.	xx.
xix.	Daniel iii.
xx.	Ioel ii.
xxi.	Abac. ii.
xxii.	Prouerbes ii.
xxiii.	xi.
xxiiii.	xii.
xxv.	xv.
xxvi.	xvii.

g Lessons proper for holy dayes.

<i>g Mattens.</i>	<i>g Euenfong.</i>
S. Andrew.	Prouerbes xx.
g S. Thomas	xxiii.
Apost.	
<i>g Nativite of Christ.</i>	
i. Lesson.	Esai. ix.
ii. Lesson.	Luke ii. vnto And vnto men good will.
<i>g S. Steuen.</i>	
i. Lesson.	Prouerbes xxvii.
ii. Lesson.	Actes vi and vii. Screen full of faith, &c. vnto And when for- tie yerres &c.
<i>g S. Iohn.</i>	
i. Lesson.	Eccle. v.
ii. Lesson.	Apoca. i.

Proper Lessons.

	<i>g Mattens.</i>	<i>g Euenfong.</i>		<i>g Mattens.</i>	<i>g Euenfong.</i>
<i>g Innocents day.</i>	Iere xxxi. vnto Moreouer I heard Ephraim Genesis xvii.	Wisd. i.	<i>g Ascension day</i>	Deuter. x.	ii King. ii.
<i>g Circumcision.</i>					
i. Lesson.	Genesis xvii.	Deu. x. vnto And now Israel, &c. Coloss. ii.	<i>g Monday in Whitsun weeke.</i>	Gene. xi. vnto These are the generations of Sem.	Num. xi. Gather vnto me, &c. vnto Moies and the, &c.
ii. Lesson.	Rom. ii.		i. Lesson.	i. Cor. xii.	Dent. xxx.
<i>Epiphany.</i>			ii. Lesson.	i. Sam. xix. Da- uid came to Samuel, &c.	
i. Lesson.	Esa. xl.	Esa. xlix.	<i>g Tuesday in Whitsun weekes.</i>		
ii. Lesson.	Luke iii. vnto So that he was sup- posed to be &c.	Iohn ii. vnto Af- ter this he went to Capernaum			
<i>g Conversion of S. Paul.</i>					
i. Lesson.	Wisdome v.	Wisdome vi.	<i>g S. Barnabe.</i>		
ii. Lesson.	Actes xxii. vnto They heard him.	Actes xxvi.	i. Lesson.	Eccle. x.	Eccle. xii.
<i>g Purification of Marie.</i>	Wisdome iii.	Wisdome xii.	ii. Lesson.	Actes xiii.	Actes xv. vnto Af- ter certain daies.
<i>g S. Matthias.</i>	Wisdome xix.	Eccle. i.	<i>g S. Iohn Bap- tist.</i>		
<i>g Annunciat. of Marie.</i>	Ecclesiastes ii.	Eccle. iii.	i. Lesson.	Mala. iii.	Mala. iii.
<i>g Wednesday be- fore Easter.</i>	Osee xiii.	Osee xiii.	ii. Lesson.	Marth. xiii.	Marth. xiii. vnto When Iesus, &c.
<i>g Thursday be- fore Easter.</i>	Daniel ix.	Ierem. xxxi.	<i>g S. Peter.</i>		
<i>g Good Friday.</i>	Genesis xxii.	Esa. liii.	i. Lesson.	Eccle. xv.	Eccle. xix.
<i>g Easter euen.</i>	Zacharie ix.	Exodus xiii.	ii. Lesson.	Actes iii.	Actes iii.
<i>g Monday in Ea- ster weeke.</i>			<i>g S. Iames.</i>	Eccle. xxi.	Eccle. xxii.
i. Lesson.	Exodus xvi.	Exodus xvii.	<i>g S. Bartholom.</i>	xxv.	xxix.
ii. Lesson.	Matth. xxviii.	Actes iii.	<i>g S. Mattheu.</i>	xxvi.	xxviii.
<i>g Tuesday in Ea- ster weeke.</i>			<i>g S. Michael.</i>	xxix.	xxiii.
i. Lesson.	Exodus xx.	Exod. xxxii.	<i>g S. Luke.</i>	li.	Iobi.
ii. Lesson.	Luk. xxiii. vnto And behold two of them.	i. Cor. xv.	<i>g Simon and Iude.</i>		
<i>g S. Marke.</i>	Eccle. iii.	Eccle. v.	i. Lesson.	Iob xxxiii. xiv.	Iob xlii.
<i>g Philda and Ja- cob.</i>	Eccle. vii.	Eccle. x.	<i>g All Saints.</i>	Wisdome iii. vnto Blessed is ra- ther the &c. Heb. xi. xii. Sain- tes by faith vnto, If ye endure, &c.	Wisdome v. vnto His ielousie also
			ii. Lesson.		Apoc. xix. vnto And I saw an Angel stand.

Proper Psalmes on certaine dayes.

	<i>g Mattens.</i>	<i>g Euenfong.</i>		<i>g Mattens.</i>	<i>g Euenfong.</i>
<i>Christmas day.</i>	Psalmes xix. xlv. lxxxv.	Psal. lxxx. cx. cxxxii.	<i>Ascension day.</i>	Psalm. viii. xv. xvi.	Psalm. xlii. lxxviii. cvi.
<i>Easter day.</i>	ii. lv. cx.	cxlii. cxliii. cxvii.	<i>Whitsunday.</i>	xlvi. lxxv.	cxli. cxlv.



THE ORDER OF THE
Psalmes to be said at Morning
and Evening Prayer.

Morning prayer. | Evening prayer.

1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	126.127.128.129.	132.133.134.135.
28	136.137.138.	142.143.
29	144.145.146.	147.148.149.150.



These to be observed for Holy dayes,
and none other.

That is to say, All Sundayes in the yere. The dayes
of the Feasts of the Circumcision of our Lord Ie-
sus Christ Of the Epiphany. Of the Purification of
the blessed Virgin. Of S. Matthias the Apostle. Of
the Annunciation of the blessed Virgin. Of S. Marke
the Euangelist. Of S. Philip and Iacob the Apostles.
Of the Ascension of our Lord Iesus Christ Of the Na-
tiuitie of S. Iohn Baptista. Of S. Peter the Apostle. Of
S. James the Apostle. Of S. Bartolomew the Apostle.
Of S. Matthew the Apostle. Of S. Michael the Arch-
angel. Of S. Luke the Euangelist. Of S. Simon and
Inde the Apostles. Of all Saints. Of S. Andrew the A-
postle. Of S. Thomas the Apostle. Of the Natiuitie
of our Lord. Of S. Steven the Martyr. Of S. Iohn the
Euangelist. Of the holy Innocents. Munday and
Tuesday in Easter weeke. Munday and Tuesday in
Whitsun weeke.



To finde Easter for euer.

Prime.	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26	27	28	29	30	31	Apr. 1
iii	Apr. 16	17	18	19	20	21	22
iiii	Apr. 9.	10	11	12	13	14	15
v	Mar. 26	27	28	29	30	31	Apr. 1
vi	Apr. 16	17	18	19	20	21	22
vii	Apr. 2.	3	4	5	6	7	8
viii	Apr. 23	24	25	26	27	28	29
ix	Apr. 9.	10	11	12	13	14	15
x	Apr. 2.	3	4	5	6	7	8
xi	Apr. 16	17	18	19	20	21	22
xii	Apr. 9.	10	11	12	13	14	15
xiii	Mar. 26	27	28	29	30	31	Apr. 1
xiiii	Apr. 16	17	18	19	20	21	22
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26	27	28	29	30	31	Apr. 1
xvii	Apr. 16	17	18	19	20	21	22
xviii	Apr. 2.	3	4	5	6	7	8
xix	Apr. 23	24	25	26	27	28	29

When yee haue found the Sunday Letter in
the vppermost Line, guide your eye downe-
ward from the same, till ye come right ouer
the Prime, and there is shewed both what
Moneth, and what day of the Moneth Easter
falleth that yere.

Septuagesima.	} before Easter.	ix. weekes.
Sextagesima.		viii. weekes.
Quinquagesima.		vii. weekes.
Quadragesima.		vi. weekes.
Rogations.	} after Easter.	v. weekes.
Whitsunday.		vi. weekes.
Trinitie Sunday.		vii. weekes.

**A rule to know when the Terme be-
ginneth and endeth.**

Hillarie Terme beginneth the xxiiij. day of Ianu-
rie (if it be not Sunday: if it be Sunday, then
the next day after) and endeth the xij. of February.
Easter Terme beginneth xvij. dayes after Easter
day, and endeth foure daies after the Ascension day
Trinities Terme beginneth twelue dayes after
Whitsunday, and endeth the Wednesday fore-
night after.
Michaelmas Terme beginneth the ix. day of Oc-
tober, if it be not Sunday, and endeth the xxviij.
of November.

AN ALMANACKE FOR XLV. YEERES.

The year of our Lord.	The Golden number.	Dominical Letter.	Septuage- sima.	The first day of Lent.	Easter day.	Rogation weeks.	Ascension day.	Whitsun- day.	Advent Sunday.
1597.	ii.	B	23. January	9. Febr.	March 27.	4. Mai.	5. Mai.	15. Mai.	27. Nou.
1598.	iii.	A	12. Febr.	1. March.	April 16.	22.	25.	4. Iune.	3. Decem.
1599.	iiii.	G	4. Febr.	11. Febr.	8.	14.	17.	27. Mai.	2.
1600.	v.	F E	20. Jan.	6.	March 23.	28. Apr.	1.	11.	30. Nou.
1601.	vi.	D	8. Febr.	25.	April 12.	18. Mai.	31.	31.	29.
1602.	vii.	C	31. Jan.	17.	4.	10.	13.	23.	28.
1603.	viii.	B	20. Febr.	9. March.	24.	30.	2. Iune.	12. Iune.	27.
1604.	ix.	A G	9.	22. Febr.	8.	14.	17. Mai.	27. Mai.	2. Decem.
1605.	x.	F	27. Jan.	13.	March 31.	6.	9.	19.	1.
1606.	xi.	E	16. Febr.	5. March.	April 20.	26.	29.	8. Iune.	30. Nou.
1607.	xii.	D	1. Febr.	18. Febr.	5.	11.	14.	24. Mai.	29.
1608.	xiii.	C B	24. Jan.	30.	March 27.	2.	5.	15.	27.
1609.	xiiii.	A	12. Febr.	1. March.	April 16.	22.	25.	4. Iune.	3. Decem.
1610.	xv.	G	4.	21. Febr.	8.	14.	17.	27. Mai.	2.
1611.	xvi.	F	20. Jan.	6.	March 24.	29. Apr.	3.	12.	1.
1612.	xvii.	E D	9. Febr.	25.	April 12.	18. Mai.	21.	31.	Noue. 29.
1613.	xviii.	C	31. Jan.	17.	4.	10.	13.	23.	28.
1614.	xix.	B	20. Febr.	9. March.	24.	30.	2. Iune.	12. Iune.	27.
1615.	i.	A	9.	22. Febr.	9.	15.	18. Mai.	28. Mai.	3. Decem.
1616.	ii.	G F	28. Jan.	14.	March 31.	6.	9.	19.	1.
1617.	iii.	E	16. Febr.	7. March.	April 20.	26.	29.	8. Iune.	30. Nou.
1618.	iiii.	D	1.	18. Febr.	5.	11.	14.	24. Mai.	29.
1619.	v.	C	24. Jan.	10.	March 28.	3.	6.	16.	28.
1620.	vi.	B A	11. Febr.	1. March.	April 16.	22.	25.	4. Iune.	3. Decem.
1621.	vii.	G	28. Jan.	14. Febr.	1.	7.	10.	20. Mai.	2.
1622.	viii.	F	17. Febr.	4. March.	21.	27.	30.	9. Iune.	1.
1623.	ix.	E	9. Febr.	16. Febr.	13.	19.	22.	1.	30. Nou.
1624.	x.	D C	25. Jan.	11.	March 28.	3. Mai.	6.	16. Mai.	28.
1625.	xi.	B	13. Febr.	2. March.	April 17.	23.	26.	5. Iune.	27.
1626.	xii.	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.
1627.	xiii.	G	21. Jan.	7.	March 25.	30. Apr.	3.	13.	2.
1628.	xiiii.	F E	10. Febr.	27.	April 13.	19. Mai.	22.	1. Iune.	30. Nou.
1629.	xv.	D	1.	18.	5.	11.	14.	24. Mai.	29.
1630.	xvi.	C	24. Jan.	10.	March 28.	3.	6.	16.	28.
1631.	xvii.	B	6. Febr.	23.	April 10.	16.	19.	29.	27.
1632.	xviii.	A G	29. Jan.	20.	1.	7.	10.	20.	2. Decem.
1633.	xix.	F	17. Febr.	6. March.	April 21.	27.	30.	9. Iune.	1.
1634.	i.	E	2. Febr.	19. Febr.	6.	13.	15.	25. Mai.	30. Nou.
1635.	ii.	D	25. Jan.	11. Febr.	March 29.	4.	7.	17. Mai.	29.
1636.	iii.	C B	14. Febr.	2. March.	April 17.	13.	16.	5. Iune.	27.
1637.	iiii.	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.
1638.	v.	G	24. Jan.	7.	March 25.	30. Apr.	3.	13.	2.
1639.	vi.	F	10. Febr.	27.	April 13.	19. Mai.	22.	1. Iune.	1.
1640.	vii.	E D	1.	19.	5.	11.	14.	24. Mai.	29. Nou.
1641.	viii.	C	21. Jan.	10. March	25.	31.	3. Iune.	17. Iune.	28.

THE GOLDEN NUMBR.

THE GOLDEN NUMBR is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunner: and therefore it is also called the Circle of the Moone, in the which the Solitices and Equinoxials doe returne to al one point in the Zodiacque.

To finde it every yeere, you must adde one yeere of CHRIST for CHRIST was borne one yeere of the 19. already past: then diuise the whole by

19. and that which refteth, is the GOLDEN NUMBR for that yeere: if there bee no surplufage, it is then 19.

Note that the GOLDEN NUMBR and Dominicall letter dooth change every yeere the first day of Iannary.

Note also that the year of our LORD beginneth the xxv. day of March, the same day supposed to be the first day upon which the world was created, and the same day when CHRIST was conceived in the Wombe of the Virgin Mary.

January hath xxxj. dayes.

Morning prayer. Evening prayer

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 d New yeres day.	Gen. 17.	Rom. 2.	Deut. 10	Col. 2.
2 b	Gen. 1.	Math. 1.	Gen. 2	Rom. 1
3 c	3	2	4	2
4 d	5	3	6	3
5 e	7	4	8	4
6 f Epiphanie.	Esti 60.	Luke 3.	Ex. 49.	Ioh. 2.
7 g	Gen. 9.	Math. 5.	Gen. 12.	Rom. 5.
8 h Lucian.	13	6	14	6
9 i	15	7	16	7
10 k	17	8	18	8
11 l	19	9	20	9
12 m	21	10	22	10
13 n	23	11	24	11
14 o	25	12	26	12
15 p	27	13	28	13
16 q	29	14	30	14
17 r	31	15	32	15
18 s	33	16	34	16
19 t	35	17	37	1 Cor. 1
20 u	38	18	39	2
21 v	40	19	41	3
22 w	42	20	43	4
23 x	44	21	45	5
24 y	46	22	47	6
25 z	Comm. of	Wid. 5.	Acts. 22.	Wid. 6.
26 a	Gen. 48.	Matt. 23.	Gen. 49.	1 Co. 7
27 b	50	24	Exod. 1.	8
28 c	Exod. 3.	25	3	9
29 d	4	26	5	10
30 e	7	27	8	11
31 f	9	28	10	12

February hath xxviii. dayes.

Morning prayer. Evening prayer

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 d Fast.	Exo. 11	Mar. 1.	Exo. 12.	1 Co. 13
2 e	Ps. of Ma	Wid. 19	2	14
3 f Blasph.	Exo. 13.	3	Exo. 14	15
4 g	15	4	16	16
5 h Agatha.	17	5	18	17
6 i	19	6	20	18
7 k	21	7	22	19
8 l	23	8	24	20
9 m	25	9	26	21
10 n	27	10	28	22
11 o	29	11	30	23
12 p	31	12	31	24
13 q	Num. 13	13	14	25
14 r	15	14	16	26
15 s	17	15	18	27
16 t	19	16	20	28
17 u	21	17	22	29
18 v	23	18	24	30
19 w	25	19	26	31
20 x	27	20	28	1
21 y	29	21	30	2
22 z	31	22	31	3
23 a	Deut. 3.	4	5	4
24 b	4	6	7	5
25 c	5	8	9	6
26 d	6	9	10	7
27 e	7	10	11	8
28 f	8	11	12	9
29 g	9	12	13	10
30 h	10	13	14	11
31 i	11	14	15	12

March hath xxxj. dayes.

Morning prayer. Evening prayer

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 d David.	Leu. 16.	Luk. 12	Deut. 17	Eph. 6
2 e Cedde.	18	13	19	Phil. 1.
3 f	20	14	21	2
4 g	22	15	22	3
5 h	23	16	23	4
6 i	24	17	24	5
7 k Perpetue.	25	18	25	6
8 l	26	19	26	7
9 m	27	20	27	8
10 n	28	21	28	9
11 o	29	22	29	10
12 p	30	23	30	11
13 q	31	24	31	12
14 r	1	25	1	13
15 s	2	26	2	14
16 t	3	27	3	15
17 u	4	28	4	16
18 v	5	29	5	17
19 w	6	30	6	18
20 x	7	31	7	19
21 y	8	1	8	20
22 z	9	2	9	21
23 a	10	3	10	22
24 b	11	4	11	23
25 c	12	5	12	24
26 d	13	6	13	25
27 e	14	7	14	26
28 f	15	8	15	27
29 g	16	9	16	28
30 h	17	10	17	29
31 i	18	11	18	30

April hath xxx. dayes.

Morning prayer. Evening prayer

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 g	1. Sam. 6	Ioh. 19.	1. Sam. 7	Heb. 3
2 h	8	20	9	4
3 i	10	21	11	5
4 k	12	22	13	6
5 l	14	23	15	7
6 m	16	24	17	8
7 n	18	25	19	9
8 o	20	26	21	10
9 p	22	27	23	11
10 q	24	28	25	12
11 r	26	29	27	13
12 s	28	30	29	14
13 t	30	1	31	15
14 u	1. Sam. 1	2	1. Sam. 2	16
15 v	3	3	4	17
16 w	5	4	5	18
17 x	7	5	7	19
18 y	9	6	9	20
19 z	11	7	11	21
20 a	13	8	13	22
21 b	15	9	15	23
22 c	17	10	17	24
23 d	19	11	19	25
24 e	21	12	21	26
25 f	23	13	23	27
26 g	25	14	25	28
27 h	27	15	27	29
28 i	29	16	29	30
29 k	31	17	31	1
30 l	1	18	1	2
31 m	3	19	3	3

¶ May hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 b	Philip and	Eccle. 7.	Act. 8.	Eccle. 9.	Jude. 1.
2 c	Iacob.	1. king. 9.	Mat. 1.	1. ki. 10.	Rom. 1.
3 d	Inuention	11	12	3	
4 e	of the	13	14	3	
5 f	crosse.	15	16	4	
6 g	Iohn Port.	17	18	5	
7 A		19	20	6	
8 b		21	22	7	
9 c		2. king. 1.	1. ki. 3	8	
10 d		3	4	9	
11 e		5	6	10	
12 f	Sol in Gr.	7	8	11	
13 g		9	10	12	
14 A		11	12	13	
15 b		13	14	14	
16 c		15	16	15	
17 d		17	18	16	
18 e		19	20	1. Cor. 1	
19 f	Dunstan.	21	22	2	
20 g		23	24	3	
21 A		25	Ezr. 2.	4	
22 b		1. Efd. 3.	20	5	
23 c		5	6	6	
24 d		7	8	7	
25 e		1. Efd. 1.	23	8	
26 f	Augustine	4	5	9	
27 g		6	8	10	
28 A		9	10	11	
29 b		13	27	Heb. 1	
30 c		Heb. 2.	28	3	
31 d		4	Mar. 1.	5	

¶ Iune hath xxx. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 e		Heb. 6.	Mar. 2.	Heb. 7	1. Cor. 15
2 f		8	3	9	16
3 g	Nichom.	10b. 1.	4	10b. 2.	1. Cor. 1
4 A		3	5	4	2
5 b	Boniface	5	6	6	3
6 c		7	7	8	4
7 d		9	8	10	5
8 e		11	9	13	6
9 f		13	10	14	7
10 g		15	11	16	8
11 A	Bar. Apo.	Eccle. 10.	Act. 14	Eccle. 12	Act. 15.
12 b	Sol in Ca.	10b. 17.	Mar. 12	10b. 19	1. Cor. 9
13 c	Sol. effi.	20	13	21	10
14 d		22	14	24	11
15 e		24. 25.	15	26. 27.	12
16 f		28	16	29	13
17 g		30	Luke. 1	31	Galat. 1.
18 A		32	2	33	2
19 b		34	3	35	3
20 c	Edward.	36	4	37	4
21 d		38	5	39	5
22 e		40	6	41	6
23 f	Fast.	42	7	Prou. 1	Ephe. 1.
24 g	Ioh. Bapt.	Mal. 3.	Mat. 7	Mal. 4.	Mat. 14.
25 A		Prou. 2.	Luk. 8.	Prou. 3.	Ephe. 2.
26 b		4	9	5	3
27 c		6	10	7	4
28 d	Fast.	8	11	9	5
29 e	S. Peter	Eccle. 15.	Act. 3.	Eccle. 19	Act. 4.
30 f		Prou. 10.	Luk. 12	Prou. 11	Ephe. 6.

¶ Iuly hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 g	Visit. Ma.	Prou. 12	Luk. 13	Prou. 13	Phil. 1.
2 A		14	14	15	
3 b	Martin.	16	15	17	3
4 c		18	16	19	4
5 d		20	17	21	Coloss. 1.
6 e	Dogdays	22	18	23	2
7 f		24	19	25	3
8 g		26	20	27	4
9 A		28	21	29	1. Thess.
10 b		31	22	Eccle. 1	2
11 c		Eccle. 2.	23	3	3
12 d	Sol in Leo	4	24	5	4
13 e		6	Ioh. 1.	7	5
14 f		8	2	9	1. Thess.
15 g	Swithun.	10	3	11	2
16 A		12	4	Iere. 1.	3
17 b		Iere. 2.	5	3	1. Tim. 1.
18 c		4	6	5	2. 3.
19 d		6	7	7	4
20 e	Margaret	8	8	9	5
21 f		10	9	11	6
22 g	Magdal.	12	10	13	1. Tim. 1.
23 A		14	11	15	2
24 b	Fast.	16	12	17	3
25 c	Iam. Ap.	Eccle. 21	13	Eccle. 29	4
26 d	Anne.	Iere. 8.	14	Iere. 19	Titus 1.
27 e		20	15	21	1. 2.
28 f		22	16	23	Phile. 1.
29 g		24	17	25	Heb. 1.
30 A		26	18	27	2
31 b		27	19	29	3

¶ August hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 e	Lammas.	Iere. 30.	Ioh. 20	Iere. 31	Heb. 4.
2 d		32	21	33	5
3 e		34	Act. 1.	35	6
4 f		36	2	37	7
5 g		38	3	39	8
6 A	Transfig.	40	4	41	9
7 b	Name of	42	5	43	10
8 c	Ief.	44	6	45. 46	11
9 d		47	7	48	12
10 e	Laurence	49	8	50	13
11 f		51	9	52	Iames. 1.
12 g	Sol in Vi.	Lamen. 1.	10	Lam. 2.	3
13 A		3	11	4	3
14 b		5	12	Eze. 1.	4
15 c		Ezech. 3.	13	6	5
16 d		7	14	13	1. Pet. 1.
17 e		14	15	18	2
18 f		33	16	34	3
19 g	Dan. 1.	4	17	Dan. 4	4
20 A		3	18	4	5
21 b		5	19	6	2. Pet. 1.
22 c		7	20	8	3
23 d	Fast.	9	21	10	3
24 e	Bar. A.	Eccle. 25.	22	Ec. 26.	1. Ioh. 4.
25 f		Dan. 11.	23	Dan. 12	3
26 g		(2. 1.)	24	14	3
27 A		Olee. 1.	25	OL. 2. 3.	4
28 b	Augustin	4	26	5. 6.	5
29 c	Behead.	7	27	8	2. 3. Ioh.
30 d	of Iohn.	9	28	10	Jude.
31 e		11	Mar. 1.	12	Rom. 1.

*) Note, that the 17. of Daniel, touching the History of Sardan, is to be read until these words.

September hath xxx. days.

Morning prayer. Evening prayer

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 f Gyles.	Ofec. 13.	Mat. 2.	Ofec. 14.	Rom. 2.
2 g	Joel. 1.	3	Joel. 2.	5
3 A	3	4	Amos. 1	4
4 b	Amos. 2.	5	3	5
5 c	Dog daies	6	5	6
6 d	end.	7	7	7
7 e	Enur. bill.	8	9	8
8 f	Nat. of Ma.	Abdi. r.	9	Ionas. 1
9 g	10	10	10	10
10 A	Mich. 1.	11	Mich. 2.	11
11 b	3	12	4	12
12 c	Sol in Lib.	5	13	13
13 d	7	14	Nau. 1.	14
14 e	Holy cross.	Naam. 2.	15	3
15 f	Agnes.	Abac. 1.	16	Abac. 2.
16 g	Autumn.	3	17	Soph. 1.
17 A	Lambert.	Soph. 2.	18	3
18 b	Agge. 1.	19	Agge. 2.	3
19 c	Zach. 1.	20	Zach. 2.	4
20 d	Fast.	4. 5.	21	6
21 e	S. Matthew	Eccl. 35.	22	Eccl. 38
22 f	Zach. 7.	23	Zach. 8.	7
23 g	9	24	10	8
24 A	11	25	12	9
25 b	13	26	14	10
26 c	Cyprian.	Mal. 1.	27	Mal. 2.
27 d	3	28	4	12
28 e	Tobi. 1.	Mar. 1.	Tobi. 2.	13
29 f	S. Michael.	Eccl. 39	2	Eccl. 44
30 g	Hierome.	Tob. 3.	3	Tobi. 4.

October hath xxxj. days.

Morning prayer. Evening prayer

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 A Remige.	(*) Mar. 4.	Tobi. 6.	1. Co. 16	
2 b	Tob. 7.	5	8	2. Co. 1
3 c	9	6	10	3
4 d	11	7	12	3
5 e	13	8	14	4
6 f Faith.	Judith. 1.	9	Judith. 2.	5
7 g	3	10	4	6
8 A	5	11	6	7
9 b	Dennis.	7	12	8
10 c	9	13	10	9
11 d	11	14	12	10
12 e	Sol in Sc.	13	14	11
13 f	Edward.	15	16	12
14 g	Wisdom.	Lu. di. 1.	Wis. 2.	13
15 A	3	di. 1.	4	Galat. 1
16 b	5	3	6	2
17 c	Etheldr.	7	8	3
18 d	Luke 8.	Eccl. 51.	Tob. 1.	4
19 e	Wis. 9.	5	Wis. 10	5
20 f	11	6	12	6
21 g	13	7	14	Bphe. 1.
22 A	15	8	16	2
23 b	17	9	18	3
24 c	19	10	Eccl. 1.	4
25 d	Crispine.	Eccl. 2.	11	5
26 e	4	13	5	6
27 f	Fast.	6	13	Phil. 1.
28 g	Simon & Jude.	Io. 14. 25	14	Tob. 42.
29 A	Eccl. 8.	15	Eccl. 9	3
30 b	10	16	11	4
31 c	Fast.	12	17	Colof. 1

(*) Note that the 6. of Exodus is to be read the first of October at Morning prayer vnto these words

November hath xxx. days.

Morning prayer. Evening prayer

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 d All Saints	Wisd. 3	He. 11. 12	Wisd. 5	Apo. 19.
2 e	Eccl. 14	Luk. 18.	Eccl. 15.	Col. 2.
3 f	16	19	17	3
4 g	18	20	19	4
5 A	Pap. consp.	20	21	1. Th. 1.
6 b	Leonard.	22	22	2
7 c	24	23	25 (*)	3
8 d	27	24	28	4
9 e	29	John 1.	30	5
10 f	31	2	32	2. Th. 1
11 g	S. Martin.	33	3	3
12 A	Sol. in Sag.	35	4	36
13 b	Brice.	37	5	38
14 c	39	6	40	2. 3.
15 d	Machute.	41	7	42
16 e	43	8	44	4
17 f	Hugh bill.	45	9	(*) 6
18 g	47	10	48	2. Tim. 1
19 A	49	11	50	3
20 b	Edmund	51	12	Baruc. 1
21 c	king.	Baruc. 2.	13	3
22 d	Cicely.	4	14	5
23 e	Clement.	6	15	Esai. 1.
24 f	Esai. 2.	16	3	Phile. 1
25 g	Katherine.	4	17	5
26 A	Katherine.	6	18	7
27 b	8	19	9	3
28 c	10	20	11	4
29 d	Fast.	12	21	13
30 e	Aut. Ap.	Pro. 20.	Ad. 1.	Pro. 21

(*) The beginning of the 26. Chap. of Eccles. (vnto) But when one is, &c. must be read with the 25. chap.

(*) Note that the 46. Chapter of Ecclesiasticus is to be read vnto these words. After this be told, &c.

December hath xxxj. days.

Morning prayer. Evening prayer

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 f	Esai. 14.	Acts 2.	Esai. 15.	Heb. 7
2 g	16	3	17	8
3 A	18	4	19	9
4 b	20, 21.	5	22	10
5 c	23	6	24	11
6 d	Nicholas.	25	dim. 7.	26
7 e	27	dim. 7.	28	12
8 f	Concep.	29	8	30
9 g	Ma.	31	9	32
10 A	33	10	34	3
11 b	35	11	36	4
12 c	Sol in Cay	37	12	38
13 d	Lucie.	39	13	40
14 e	41	14	42	1
15 f	43	15	44	3
16 g	45	16	46	4
17 A	Osapien.	47	17	48
18 b	49	18	50	2. Pet. 1
19 c	51	19	52	2
20 d	Fast.	53	20	3
21 e	Tho. Apo.	Pro. 23.	21	Pro. 24
22 f	Esai. 55.	22	22	Esai. 56.
23 g	57	23	58	3
24 A	Fast.	59	24	60
25 b	Christmas.	Esai. 9.	Luke 2.	Esai. 7.
26 c	S. Steuen.	Pro. 28.	Act. 6, 7	Eccles. 4
27 d	S. John.	Eccl. 5.	Apo. 1.	Eccles. 6
28 e	Innocent.	1er. 31.	Act. 25.	Wisd. 1
29 f	Esai. 61.	26	Esai. 62.	John. 1
30 g	63	27	64	John. 2



THE ORDER WHERE MOR-
ning and Euening Prayer shall
bee vsed and sayd.

THe Morning and Euening Prayer shall bee vsed in
the accustomed place of the Church, Chappell, or
Chancell, except it shall bee otherwise determined by the Or-
dinarie of the place: And the Chancells shall remaine as
they haue done in times past.

And heere is to bee noted, that the Minister at the
time of the Communion, and at all other times in his Mi-
nistration shall vse such Ornaments in the Church, as were
in vse by authoritie of Parliament in the second yeere of the
raigne of Edward the sixt, according to the Acte of Parlia-
ment set in the beginning of this Booke.

¶ A N





AN ORDER FOR MORNING

PRAYER daily throughout the yeere.

¶ At the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall reade with a loud voice some one of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

*¶ Ezek. 18.
21, 22.*



That time soeuer a sinner doth repent him of his sin from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

¶ Psa. 51. 3.

* I doe know mine own wickednesse, and my sin is alwayes against me.

¶ Psa. 51. 9.

* Turne thy face away from our sinnes (O Lord) and blot out all our offences.

¶ Psa.

51. 17.

¶ Ier. 33.

23.

* A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

* Rent your hearts and not your garments: and turne to the Lord your God, because he is gentle and mercifull he is patient and of much mercy, and such a one that is sorry for your affliction is.

¶ Dan. 9.

9. 10.

* To thee (O Lord God) belongeth mercy and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voice whereby we might walk in thy lawes which thou hast appointed for vs.

¶ Iere.

10. 24.

¶ Psa. 6. 1.

¶ Mat. 3. 9.

¶ Luke 15. 18, 19.

* Correct vs, O Lord, and yet in thy iudgement: not in thy fury lest wee should be consumed and brought to nothing.

* Amend your liues: for the kingdome of God is at hand.

* I will goe to my Father, and say vnto him. Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

¶ Psa.

143. 2.

¶ 1. Ioh. 1.

8.

* Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

* If we say that we haue no sinne, we deceiue our selues, and there is no truth in vs.

Dearely beloued brethren, the Scripture moueth vs in sundry places to acknowledge and confesse our manifold sins and wickednes, and that wee should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodnesse and mercy. And although wee ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe when wee assemble and meet together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray, and beseech you as many as be here present, to accompany mee with a pure heart, and humble voice, vnto the throne of the heavenly grace, saying after me.

A general confession to be said of the whole congregation, after the Minister, kneeling.

Almighty and most mercifull father, we haue erred and strayed from thy wayes like lost sheep: we haue followed to much the deuices and desires of our owne hearts: we haue offended against thy holy Lawes: we haue left vndone those things

which wee ought to haue done, and wee haue done those things which we ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes: restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesus our Lord: and grant O most mercifull Father for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The Absolution or remission of sinnes, to be pronounced by the Minister alone.

Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue: and hath giuen power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolveth all them which truly repent, and vnfeignedly beleene his holy Gospel. Wherefore we beseech him to grant vs true repentance, and his holy Spirit, that those things which may please him which wee doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through the merits of our Lord Iesus Christ.

¶ The people shall answer, Amen.

¶ Then shall the Minister begin the Lords Prayer with a loud voice

Our Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespases, as we forgive them that trespass against vs. And lead vs not into temptation: but deliver vs from euill. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God make speed to heare vs.

Ans. O Lord make hast to helpe vs.

Priest. Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

Praise yee the Lord.

¶ Then shall be said or sung the Psalmes following.

O Come let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation. Let vs come before his presence with thanksgivings: & shew our selues glad in him with Psalmes. For the Lord is a great God: and a great King about all Gds.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The Sea is his, and hee made it: and his hands prepared the dry land.

O come let vs worship and fall downe: and kneele before the Lord our Maker.

B 2

For

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

When your Fathers tempted mee: prouoked mee; and saw my workes.

Forty yeeres long was I grieved with this generation, and said: It is a people that doe erre in their hearts; for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalmethroughout the yere, and likewise in the end of Benedicere, Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall be read two Lessons distinctly with a loud voice, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may best be heard of all such as he presents. And before euery Lesson the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say,

Here endeth such a Chapter of such a Booke.

And (to the end the people may the better heare) in such places where they do sing, there shall the lessons be sung in a plaine tune, after the manner of a Psalter, reading, and likewise, shall follow Te Deum

laudamus in English daily throughout the whole yere.

WE praise thee (O God:) we acknowledge thee to be the Lord.

All the earth doeth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heauens; and all the powers therein.

To thee Cherubin and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiesty.

Thy honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst overcome the sharpnesse of death: thou diddest open the Kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleue that thou shalt come: to bee our Iudge.

We therefore pray thee help thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And wee worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let mee neuer be confounded.

¶ Or this Canticle. Benedicite omnia opera Domini.

OAll ye workes of the Lord, blesse ye the Lord: *Benedicite* praise him and magnifie him for euer. *cise.*

O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament: blesse ye the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye Sun and Moone blesse: yee the Lord: praise him and magnifie him for euer.

O ye Stars of heauen, blesse yee the Lord: praise him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him and magnifie him for euer.

O yee winds of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse yee the Lord: praise him and magnifie him for euer.

O yee Winter and Summer, blesse yee the Lord: praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O yee yce and snow, blesse yee the Lord: praise him and magnifie him for euer.

O ye nightes and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O yee light and darkenesse, blesse yee the Lord: praise him and magnifie him for euer.

O yee lightnings and clouds, blesse ye the Lord: praise him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

O yee mountaines and hills, blesse yee the Lord: praise him and magnifie him for euer.

O all ye greene things vpon the earth, blesse yee the Lord: praise him and magnifie him for euer.

O ye welles, blesse yee the Lord: praise him and magnifie him for euer.

O yee seas and floods, blesse yee the Lord: praise him and magnifie him for euer.

O ye Whales, and all that moue in the waters, blesse yee the Lord: praise him and magnifie him for euer.

O all ye foules of the ayre, blesse yee the Lord: praise him and magnifie him for euer.

O All ye beastes and cattell, blesse yee the Lord: praise him and magnifie him for euer.

O ye children of men, blesse yee the Lord: praise him and magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O yee Priests of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee seruants of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye spirits and Soules of the righteous, blesse yee the Lord: praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse yee the Lord: praise him and magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

And after the second lesson shall be used and said,

Benedictus in English, as followeth.

Blessed be the Lord God of Israel: for hee hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That we should bee saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy Couenant.

To performe the oath which he swore to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousness before him: all the dayes of our life.

And thou child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their finnes.

Through the tender mercy of our God: whereby the day spring from on high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Or this too, Psalme.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

Be yee sure that the Lord he is Gods: it is hee that hath made vs, and not wee our selues: wee are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall be said the Creed, by the Minister, and the people standing.

I beleene in God the Father Almighty, Maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heauen, and sitteth

on the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleene in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of finnes, the resurrection of the body, and the life euerlasting. Amen.

And after that, these prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling, the Minister first pronouncing with a loud voyce.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people shall say the Lords prayer in English with a loud voyce.

Our Father which art in heauen, &c.

¶ Then the Minister standing up shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answer.

And mercifully heare vs when wee call vpon thee.

Minister.

Endue thy Ministers with righteousness.

Answer.

And make thy cholen people ioyfull.

Minister.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God, make cleane our hearts within vs.

Answer.

And take not thine holy Spirit from vs.

¶ Then shall follow three Collects. The first of the day which shall bee the same that is appointed as the Communion. The second for peace. The third, for grace to liue well. And the two last Collects shall neuer alter, but dayly be said as Morning prayer, throughout all the yeere, as followeth.

The second Collect for peace.

O God which art Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants, in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, thow the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heavenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither run into any kind of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

AN ORDER FOR EVENING PRAYER throughout the yeeere.

¶ The Priest shall say.
Our Father which art in heauen, Hal-
 lowed be thy Name. Thy kingdome
 come. Thy will be done in earth as
 it is in heauen. Giue vs this day our
 daily bread. And forgie vs our tres-
 passes, as we forgie them that trespasse against vs.
 And lead vs not into temptation: but deliuer vs
 from euill. Amen.

¶ Then likewise he shall say.
 O Lord open thou our lips.

Answer.
 And our mouth shall shew forth thy praise.

Minister.
 O God make speed to saue vs.

Answer.
 O Lord make hast to helpe vs.

Minister.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.
 Praise ye the Lord.

**¶ Then the Psalms in order as they be appointed in
 the Table for Psalms: except there be proper Psalms
 appointed for that day. Then a lesson of the old Te-
 stament, as it is appointed likewise in the Kalender,
 except there be proper Lessons appointed for that
 day. After that Matins in English as followeth.**

Matins.
MY soule doth magnifie the Lord: and my spirit
 hath reioyced in God my Saviour.
 For he hath regarded the lowliness of his hand-
 maiden.
 For behold from henceforth: all generations
 shall call me blest.
 For he that is mighty hath magnified mee: and
 holy is his Name.
 And his mercy is on them that feare him: thro-
 rowout all generations.
 He hath shewed strength with his arme: he hath
 scattered the proud in the imagination of their
 hearts.
 He hath put downe the mighty from their seat:
 and hath exalted the humble and mecke.
 He hath filled the hungry with good things: and
 the rich he hath sent empty away.
 He remembering his mercy hath holpen his seruant
 Israel: as he promised to our forefathers, Abraham
 and his seed for ever.
 Glory be to the Father, &c.
 As it was in the beginning, &c.

Or the 98. Psal.
Sing vnto the Lord a new song: for he hath
 done marvellous things.
 With his own right hand, and with his holy arme:
 hath he gotten himselfe the victory.
 The Lord declared his salvation: his righteous-
 nesse hath he openly shewed in the sight of the hea-
 ven.

He hath remembered his mercy and trueth toward
 the house of Israel: and all the ends of the world
 haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye
 lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the harpe: sing to the harpe
 with a Psalme of thanksgiving.

With trumpets also and flawmes: O shew your
 selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is:
 the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles
 be ioyfull together before the Lord: for he is come
 to indge the earth.

With righteousness shall he iudge the world:
 and the people with equity.

Glory be to the Father, &c.
 As it was in the beginning, &c.

**¶ Then a Lesson of the new Testament. And after
 that, Nunc dimittis in English as followeth.**

Lord now lettest thou thy seruant depart in
 peace: according to thy word.
 For mine eyes haue seene thy saluation,
 Which thou hast prepared: before the face of all
 people.

To be a light to lighten the Gentiles: and to be
 the glory of thy people Israel.

Glory be to the Father, &c.
 As it was in the beginning, &c.

Or else this Psalme.

God be mercifull vnto vs, and blesse vs: and
 shew vs the light of his countenance, and
 be mercifull vnto vs.

That thy way may be known vpon the earth: thy
 saving health among all nations.

Let the people praise thee, O God: yea, let all
 the people praise thee.

O let the nations reioyce and be glad, for thou
 shalt iudge the folke righteously: and gouerne the
 nations vpon earth.

Let the people praise thee, O God: let all the
 people praise thee.

Then shall the earth bring forth her increase: and
 God, euen our owne God shall giue vs his blessing,
 God shall blesse vs: and all the ends of the
 world shall feare him.

Glory be to the Father, &c.
 As it was in the beginning, &c.

**¶ Then shall follow the Creed, with other prayers, as
 is before appointed at Morning Prayer after Bene-
 dictus, and with three Collects. First of the day:
 The Second, for Peace: The Third, for aid against
 all perils, as hereafter followeth, which two last
 Collects, shall bee dayly said at Evening Prayer
 without alteration.**

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good
 counsels, and all iust workes doe proceed:
 giue vnto thy seruants that peace which the world
 cannot giue, that both our hearts may be set to ob-
 obey thy commandements, and also that by thee wee
 being defended from the feare of our enemies, may
 passe our time in rest and quietnesse, through the
 merits of Iesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, (O Lord)
 and by thy great mercy defend vs from all pe-
 rils and dangers of this night, for the loue of thy
 onely Sonne our Saviour Iesus Christ, Amen.

In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Sains Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew S. Simon and Jude, S. Andrew, and Trinity Sunday shall be sung or said, immediately after Benedicte this Confession of our Christian faith.

Quicumque uult.

WHosoever will be saved: before all things, it is necessary that hee hold the Catholike Faith.

Which faith except enery one doe keepe whole and vndeciled: without doubt he shall perill euerlastingly.

And the Catholike faith is this: that wee worship one God in Trinitie, and Trinity in Vnity.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncrate, the Sonne vncrate: and the holy Ghost vncrate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there bee not three incomprehensibles, nor three vncrate: but one vncrate, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as wee be compelled by the Christian verity: to acknowledge enery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the Vnity in Trinitie, and the Trinitie in Vnity is to be worshipped.

He therefore that will be saved: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that he also beleene rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleene and confesse: that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee bee God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vinity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence hee shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleene faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

Thus endeth the order of Morning and Evening Prayer throughout the whole yere.

Here followeth the Letany to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and as other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Son: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindness of heart, from pride, vainglory and hypocrisie, from enuy, hatred, and malice, and all vncharitableness.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy baptism, fasting and temptation.

Good Lord deliuer vs.

By thine agony, and bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteounesse, and holinesse of life, thy seruant CHARLES, our most gracious King and Gouernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue assistance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious Queene Mary, Fredericke the Prince Electour Palatine, the Lady Elizabeth, his wife, with their Princely issue.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it forth, and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdom, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine traueth.

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations, vniuity, peace, and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of traueth, all such as haue erred and are deceived.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour, help, and comfort all that be in danger, necessity and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pity vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and prouide for the fatherlesse children, and widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgieue our enemies, persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vie the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgieue vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sins of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation,

But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our finnes.

Ans. Neither reward vs after our iniquities.

Let vs pray.

O God mercifull Father, that despitest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifull assist our prayers, that wee make before thee in all our troubles and aduersities whensoever they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuil or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may bee disperfed, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord,

O Lord

O Lord arise, help vs and deliuer vs for thy Names sake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didst in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thy honour

Glory be to the Father, &c. As it was, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgine the sinnes of thy people.

Faunorably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously, heare vs,

O Lord Christ. The Versicle.

O Lord, let thy mercy be shewed vpon vs,

Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils, that wee most righteously haue deserved, and grant, that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and purenesse of living, to thy honour and glory, through our onely Mediator & Aduocate Iesus Christ our Lord. Amen.

¶ *A prayer for the Kings Maiestie.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily wee beseech thee, with thy fauour to behold our most gracious Soueraine Lord King *Charles*, and so plentifully him with the grace of thy holy Spirit, that he may alwaye incline to thy will, and walke in thy way: endue him plentifully with heavenly gifts, grant him in health and wealth long to liue, strengthen him that hee may vanquish and overcome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

¶ *A prayer for the Queene, Prince Fredericke, the Lady Elizabeth his wife, and their children.*

Almighty God, which hast promised to be a Father of thine Elect and of their seede, wee humbly beseech thee to blesse our gracious Queene *Mary*, *Fredericke* the Prince Electour Palatine, the Lady *Elizabeth* his wife, with their Princely issue: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

Almighty and euerlasting God, which onely workest great marueilles, send down vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediator Iesus Christ. Amen.

¶ *A Prayer of Chrysostome.*

Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, & doest promise that when two or three be gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the

desires and petitions of thy seruantes, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting. Amen.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ *For raine, if the time require.*

O God, heavenly Father, which by thy Son Iesus Christ, hast promised to all them that seek thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send vs, wee beseech thee, in this our necessitie, such moderate raine and showres, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ *For faire weather.*

O Lord God, which for the sin of man didst once drowne all the world except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserved this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ *In the time of dearth and famine.*

O God, heavenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty: for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ *In the time of warre.*

O Almighty God, King of all Kings, & gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be merciful to them that truly repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their deuices, that wee being armed with thy defence, may bee preferred euermore from all perils, to glorifie thee, which are the only giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sickness.*

O Almighty God, which in thy wrath in the time of King *Dauid*, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angell to cease from punishing, so it may now please thee to withdraw from vs this plague and grievous sickness, through Iesus Christ our Lord. Amen.

O God, whose nature & property is euer to haue mercy and to forgine, receiue our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christ sake, our Mediatour and Aduocate. Amen.

¶ *A thanksgiving for raine.*

O God our heavenly Father, who by thy gracious providence, doest cause the former and the latter raine to descend vpon the earth, that it may

may bring forth fruit for the vse of man: we giue thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyful raine vpon thine inhericance, and to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

A thanksgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast releued and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercy, and wil alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

A thanksgiuing for plenty.

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcity into chepnesse and plenty: we giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

A thanksgiuing for peace and victory.

O Almighty God, which art a strong towre of defence vnto thy seruants against the face of their enemies, wee yeeld thee praise and thanksgiuing for our deliuerance from those great and appassant dangers, wherewith we were compassed: we

acknowledge it thy goodnesse, that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies toward vs, that all the world may know, that thou art our Saviour and mighty Deliuere, through Iesus Christ our Lord. Amen.

A thanksgiuing for deliuerance from the plague.

O Lord God which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauy and dreadfull visitation, and now in the midst of iudgement remembering mercy, hast redeemed our soules from the iawes of death, wee offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered to bee a liuing sacrifice vnto thee, alwaies praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord, Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments, which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions, and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy vpon our weak and vnworthy humiliation, to aduage the noisome pestilence wherewith we lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: We offer vnto thy diuine Maie- tie, the sacrifice of praise and thanksgiuing, lauding and magnifying thy glorious Name for such thy preservation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

The end of the Letany.



¶ The Collects, with the order how to find the beginning and end of the Epistles and Gospels in the New Testament, by the Chapter and the verse, as it is appointed in the Booke of Common Prayer.

¶ The first Sunday in Advent.

The Collect.



lmighty God giue vs grace that we may cast away the workes of darknesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humility) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to life immortal, through him who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle.

Owe nothing to any man.

Rom. 13.

verse 8. vnto the end.

The Gospel.

And when they drew neere,

Matth. 23.

verse 1. vnto verse 14.

¶ The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning, grant that we may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience, & comfort of thy holy word, we may embrace, & euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Saviour Iesus Christ, Amen.

The Epistle.

For whatsoeuer things.

Rom. 13.

verse 4. vnto verse 14.

The Gospel.

Then there shalbe signes in the,

Luke 21.

verse 25. vnto verse 34.

¶ The third Sunday in Advent.

The Collect.

Lord, we beseech thee, giue care to our prayers, and by thy gracious visitation lighten & darknesse of our hearts, by our Lord Iesus Christ, Amen.

The Epistle.

Let a man so esteeme of vs,

1 Cor. 4.

verse 1. vnto verse 6.

The Gospel.

And when Iohn heard in the.

Matth. 11.

verse 2. vnto verse 11.

¶ The fourth Sunday in Advent.

The Collect.

Lord, raise vp, wee pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse, wee be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost be honour and glory, world without end, Amen.

The Epistle.

Reioyce in the Lord alway.

Phil. 4.

verse 4. vnto verse 8.

The Gospel.

Then this is the record of Iohn,

Iohn 1.

verse 19. vnto verse 29.

¶

¶ On Christmas day.

The Collect.

Almighty God, which hast given vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

At sundry times and in diuers.
verse 1. vnto verse 13.

The Gospel.

In the beginning was the.
verse 1. vnto verse 15.

¶ Saint Stephens day.

The Collect.

Grant vs, O Lord to learne to love our enemies by the example of thy Martyr Saint Stephen, who praied for his persecuters, to thee which liuest and reigne. &c.

¶ Then shall follow a Collect of the Nativity which shall be said continually vntill New-yeres day.

The Epistle.

But he being full of the holy Ghost,
verse 55. vnto the end.

The Gospel.

Wherefore behold, &c.
verse 34. vnto the end.

¶ Saints John Evangelists day.

The Collect.

Mercifull Lord, we beseech thee, to cast thy bright beames of light vpon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts: through Iesus Christ our Lord, Amen.

The Epistle.

That which was from the.
verse 1. vnto the end.

The Gospel.

He said vnto him, Follow me.
verse 19. vnto the end.

¶ Innocents day.

The Collect.

Almighty God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and loe, a lambe.
verse 1. vnto the end.

The Gospel.

The Angel of the Lord appeared.
verse 13. vnto verse 19.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, which hast given vs thine onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

Then I say, that the heire.
verse 1. vnto verse 8.

The Gospel.

The Booke of the generation.
verse 1. vnto the end.

¶ The Circumcision of Christ.

The Collect.

Almighty God, which made thy blessed Sonne to be circumcised and obedient to the Law for man, grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Bl. is the man to whom.
verse 8. vnto verse 15.

The Gospel.

And it came to passe, when the.
verse 15. vnto verse 21.

¶ If there be a Sunday betwene the Epiphany and the Circumcision then shall be used the same Collect Epistle, and Gospel as the Communion, which was used vpon the day of Circumcision.

¶ The Epiphany.

The Collect.

O God, which by the leading of a Star, diddest manifest thine onely begotten Sonne to the Gentiles, mercifully grant that wee which know thee now by Faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul.
verse 1. vnto verse 13.

The Gospel.

When Iesus then was borne.
verse 1. vnto verse 13.

¶ The first Sunday after the Epiphany.

The Collect.

Iord, we beseech thee mercifully to receive the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord, Amen.

The Epistle.

I beseech you therefore brethren.
verse 1. vnto verse 6.

The Gospel.

And when hee was twelue yeere.
verse 43. vnto the end.

¶ The second Sunday after the Epiphany.

The Collect.

Almighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life, through Iesus Christ our Lord.

The Epistle.

Seeing then that we haue gifts.
verse 6. end in verse 16. at, Be not wise, &c.

The Gospel.

And the third day was there a.
verse 1. vnto verse 12.

¶ The third Sunday after the Epiphany.

The Collect.

Almighty and euerlasting God, mercifully look vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

Be not wise in your selues.
verse 16. vnto the end.

The Gospel.

Now when he was come downe.
verse 1. vnto verse 14.

¶ The

¶ The fourth Sunday after the Epiphany.

The Collect.

God which knowest vs to be set in the midst of
so many and great dangers, that for mans
frailenesse we cannot alway stand vprightly: grant
to vs the health of bdy and soule, that all those
things which we suffer for sinne, by thy helpe wee
may well passe and ouercome, through Christ our
Lord.

The Epistle.

Let euery soule be subiect.
verse 1. vnto verse 8.

Rom. 13.

The Gospel.

And when he was ebbred into.
verse 23 vnto the end.

Mat. 8.

¶ The fifth Sunday after the Epiphany.

The Collect.

Lord we beseech thee to keepe thy Church and
houehold continually in thy true religion, that
they which doe leane only vpon hope of thy hea-
uenly grace, may euermore bee defended by thy
mighty power, through Christ our Lord.

The Epistle.

Now therefore as the Elect of.
verse 12 vnto verse 18.

Col. 3.

The Gospel.

The kingdome of heauen is.
verse 24. vnto verse 31.

Mat. 13.

*¶ The sixt Sunday (if shalve be so many) shall haue
the same Collect, Epistle, and Gospel, that was
vpon the first Sunday.*

¶ Septuagesima Sunday.

The Collect.

O Lord, we beseech thee fauourably to heare the
prayers of thy people, that wee which are
infily punished for our offences, may be mercifully
delivered by thy goodnesse, for the glory of thy
Name, through Iesus Christ our Sauour, who liueth
and reigneth, &c.

The Epistle.

Know ye not that they which.
verse 24. vnto the end.

1. Cor. 9.

The Gospel.

For the Kingdome of heauen.
verse 1. vnto verse 17.

Mat. 20.

¶ Sexagesima Sunday.

The Collect.

Lord God which seest that wee put not our trust
in any thing that wee doe, mercifully grant
that by thy power we may be defended against all
aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer foolles gladly.
verse 19. vnto verse 32.

2. Cor. 11.

The Gospel.

Now when much people were.
verse 4. vnto verse 16.

Luke. 8.

¶ Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs, that all our do-
ings without charity are nothing worth,
send thy holy Ghost, and powre into our hearts that
most excellent gift of charity, the very bond of
peace, and all vertues, without the which whatsoe-
uer liueth is counted dead before thee: grant this
for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with the tongues.
verse 1. vnto the end.

1. Cor. 13.

The Gospel.

Then Iesus tooke vnto him.
verse 31. vnto the end.

Luk. 18.

¶ The first day of Lent.

The Collect.

Almighty and euermlasting God, which hatest
nothing that thou hast made, and doest forgive
the signes of all them that be penitent: create and
make in vs new and contrite hearts, that wee wor-
thily lamenting our finnes, and knowledging our
wretchednesse, may obtains of thee the God of
all mercy, perfect remission and forgiveness,
through Iesus Christ.

The Epistle.

Turne you vnto me with all.
verse 12. vnto verse 18.

Ios. 3.

The Gospel.

Moreover, when ye fast, looke.
verse 16 vnto verse 23.

Mat. 6.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast fourty
dayes and fourty nights: giue vs grace to
use such abstinence, that our flesh being subdued to
the Spirit, we may euere obey thy godly motions in
righteousnesse and true holinesse, to thy honour
and glory, which liuest and reignest, &c.

The Epistle.

So we therefore as workers.
verse 1. vnto verse 11.

2. Cor. 6.

The Gospel.

Then was Iesus led of the.
verse 1. vnto verse 12.

Mat. 4.

¶ The Second Sunday in Lent.

The Collect.

Almighty God which doest see that wee haue
no power of our selues to helpe our selues, keepe
thou vs both outwardly in our bodies, and inward-
ly in our soules: that we may be defended from all
aduersities which may happen to the body, and
from all euill thoughts which may assault and hurt
the soule through Iesus Christ, &c.

The Epistle.

And furthermore we beseech.
verse 1. vnto verse 9.

1. Thess. 4.

The Gospel.

And Iesus went thence.
verse 21. vnto verse 29.

Mat. 40.

¶ The Third Sunday in Lent.

The Collect.

We beseech thee Almighty God, loske vpon
the hearty desires of thy humble seruants,
and stretch forth the right hand of thy maiesty to
be our defence against all our enemies, through
Iesus Christ our Lord. Amen.

The Epistle.

Be ye therefore followers of.
verse 1. vnto verse 15.

Ephes. 5.

The Gospel.

Then hee cast out a deuill.
verse 14. vnto verse 29.

Luke 11.

¶ The fourth Sunday in Lent.

The Collect.

Graunt wee beseech thee Almighty God, that
Gree which for our euill deedes are worthily
punished, by the comfort of thy grace may merci-
fully be relieved, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder.
verse 21. vnto the end.

Gal. 4.

The Gospel.

Iesus went his way ouer the,
verse 1. vnto verse 15.

John 6.

The first Sunday in Lent.

The Collect.

WEe beseech thee, Almighty God mercifully to looke vpon thy people, that by thy great goodnesse, they may bee governed and preserved euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.

But Christ being come an high.
verse 11. vnto verse 16.

Heb. 9.

The Gospel.

Which of you can rebuke me of.
verse 46. vnto the end.

Ioh. 8.

The Sunday next before Easter.

The Collect.

Almightie and euerlasting God, which of thy tender loue towards man, hast sent our Saviour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie: mercifully grant that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

Let the same mind be in you.
verse 5. vnto verse 12.

Phil. 2.

The Gospel.

And it came to passe when.
verse 1. vnto chap. 27. verse 57.

Matth. 26.

The Sunday next before Easter.

The Epistle.

Who is this that commeth.
verse 1. vnto the end.

Iai. 43.

The Gospel.

And two daies after followed.
verse 1. vnto the end.

Mark. 14.

The Tuesday before Easter.

The Epistle.

The Lord God hath opened.
verse 5. vnto the end.

Iai. 50.

The Gospel.

And anon in the dawning.
verse 1. vnto the end.

Mark. 15.

The Wednesday before Easter.

The Epistle.

For where a Testament is.
verse 16. vnto the end.

Hebr. 9.

The Gospel.

Now the Feast of vnto the end.
verse 1. vnto the end.

Luke 22.

The Thursday next before Easter.

The Epistle.

Now in this that I declare.
verse 7. vnto the end.

I. Cor. 11.

The Gospel.

Then the whole multitude.
verse 1. vnto the end.

Luke 23.

The Friday next before Easter.

The Collect.

Almightie God, wee beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to bee betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth, &c.

Almighty and euerlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which wee offer before thee, for all estates of men in thy holy Congregation, that every member of the same, in his vocation and Ministry, may

truelly and godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be converted, and liue, haue mercy vpon all Iewes, Turkes, Infidels, and Heretickes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word, and so fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the Law hauing the.
verse 1. vnto verse 26.

Heb. 10.

The Gospel.

When Iesus had spoken these.
verse 1. vnto the end of chap. 19.

Ioh. 18.

The Epistle.

For it is better (if the will of.
verse 17. vnto the end.

I. Pet. 3.

The Gospel.

And when the Euen was come.
verse 57. vnto the end.

Matth. 27.

The Easter day.

As morning prayer in stead of the Psalm, O come let vs, &c. These Antheims shalbe sung or said.

Christ rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sin: but in that he liueth he liueth vnto God, and so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shalbe restored to life.

The Collect.

Almightie God, which through thine onely begotten Sonne Iesus Christ, hast overcome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continual helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

If ye be then risen with Christ.
verse 1. vnto verse 8.

Coloss. 3.

The Gospel.

Now the first day of the.
verse 1. vnto verse 11.

Ioh. 20.

The Sunday in Easter weeke.

The Collect.

Almightie God, &c.

The Epistle.

Then Peter opened his.
verse 34. vnto verse 44.

Acts 10.

The Gospel.

And behold two of them went.
verse 13. vnto verse 36.

Luke 24.

The Tuesday in Easter weeke.

The Collect.

Almightie Father, which hast giuen thine only Sonne to die for our finnes, and to rise againe for our iustification: grant vs so to put away the leaven of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and truth, through Iesus Christ our Lord. Amen.

The Epistle.
Ye men and brethren children of.
verse 26. vnto verse 42.

The Gospel.
Iesus himselfe stood in the.
verse 36. vnto verse 49.

¶ The first Sunday after Easter.

The Collect.
Almighty God, &c. *As upon Easter day.*

The Epistle.
For all that is borne of Gods.
verse 4. vnto verse 13. *1 Iohn 5.*

The Gospel.
The same day then at night.
verse 19. vnto verse 24. *Iohn 20.*

¶ The second Sunday after Easter.

The Collect.
Almighty God, which hast given thine onely Sonne, to be vnto vs both a sacrifice for sinne, and also an example of good life, give vs the grace that wee may alway most thankfully receiue that his inestimable benefit, and also daily enaueour our selues to follow the blessed steps of his most holy life.

The Epistle.
For this is thanke worthy.
verse 19. vnto the end. *1. Pet. 2.*

The Gospel.
I am the good Shepheard.
verse 11. vnto verse 17. *Iohn 10.*

¶ The third Sunday after Easter.

The Collect.
Almighty God, which inuest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same: through our Lord Iesus Christ.

The Epistle.
Dearly beloved, I beseech you.
verse 11. vnto verse 18. *1. Pet. 2.*

The Gospel.
A little while and yee shall.
verse 16. vnto verse 23. *Iohn 16.*

¶ The fourth Sunday after Easter.

The Collect.
Almighty God, which doest make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord. Amen.

The Epistle.
Every good giuing, and entry.
verse 17. vnto verse 22. *Iames 1.*

The Gospel.
But now I goe my way.
verse 5. vnto verse 16. *Iohn 16.*

¶ The fifth Sunday after Easter.

The Collect.
Lord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, wee may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ. Amen.

The Epistle.
And be yee doers of the word.
verse 22. vnto the end. *Iames 1.*

The Gospel.
Verely, verely I say vnto you.
verse 23. vnto the end. *Iohn 16.*

¶ Ascension day.

The Collect.
Grant we beseech thee Almighty God, that like as wee doe beleue thine only begotten Sonne our Lord, to haue ascended into the heauens: so we may also in heart and mind thither ascend, & with him continually dwell: who liueth & reigneth with thee & the holy Ghost one God world without end.

The Epistle.
I haue made the former.
verse 1. vnto verse 12. *Actes 1.*

The Gospel.
Finall, she appeared vnto.
verse 14. vnto the end. *Marke 16.*

¶ The Sunday after Ascension day.

The Collect.
O God the King of glory, which hast exalted thine only Sonne Iesus Christ with great triumph into thy Kingdome of heauen: wee beseech thee leaue vs not comfortlesse, but lend to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Saviour Christ is gone before, who liueth and reigneth, &c.

The Epistle.
Now the end of all things is at hand.
verse 7. vnto verse 12. *1. Pet. 4.*

The Gospel.
But when the Comforter shall.
verse 26. end chap. 16. in verse 4. at, And thence. *Iohn 15.*

¶ Whitsunday.

The Collect.
God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and enermore to reioyce in his holy Comfort; through the merits of Christ Iesus our Saviour, who liueth and reigneth with thee in the vniuersity of the same Spirit, one God world without end. Amen.

The Epistle.
And when the day of Pentecost.
verse 1. vnto verse 12. *Actes 2.*

The Gospel.
If yee loue mee, keepe my.
verse 15. vnto the end. *Iohn 14.*

¶ Munday in Whitsun weeke.

The Collect.
God which as, &c. *As vpon Whitsunday.*

The Epistle.
Then Peter opened his mouth.
verse 34. vnto the end. *Actes 10.*

The Gospel.
For God so loued the world.
verse 16. vnto verse 22. *Iohn 3.*

¶ Tuesday in Whitsun weeke.

The Collect.
God which as, &c. *As vpon Whitsunday.*

The Epistle.
Now when the Apostles which.
verse 14. vnto verse 18. *Actes 8.*

The Gospel.
Verely, verely I say vnto you.
verse 1. vnto verse 11. *Iohn 10.*

¶ Trinity Sunday.

The Collect.
Almighty & euertlasting God, which hast given vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of eternal Trinity,

Trinity, and in the power of the diuine Maieſty to worſhip the vnity: we beſeech thee, that through the ſtedfaſtneſſe of this faith we may euermore bee defended from all aduerſity, which liueſt and reigneſt, &c.

The Epiſtle.

After this I looked, and behold.
verſe 1. vnto the end.

Reuel. 4.

The Goſpel.

There was now a man of the.
verſe 1. vnto verſe 16.

Iohn 3

¶ The firſt Sunday after Trinity.

The Colleſt.

God the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakneſſe of our mortall nature, can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements we may pleaſe thee both in will and deed, through Ieſus Chriſt our Lord.

The Epiſtle.

Behold, let vs loue one.
verſe 7. vnto the end.

1. Iohn 4

The Goſpel.

There was a certaine rich man.
verſe 19. vnto the end.

Luke 16

¶ The ſecond Sunday after Trinity.

The Colleſt.

Lord, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer faileſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue: I grant this, &c.

The Epiſtle.

Marueile not my brethren, though.
verſe 13. vnto the end.

1. Iohn 3

The Goſpel.

A certaine man made a great.
verſe 15. vnto verſe 25.

Luke 14

¶ The third Sunday after Trinity.

The Colleſt.

Lord, we beſeech thee, mercifully to heare vs: and vnto whom thou haſt giuen an hearty deſire to pray, grant that by thy mighty aid mee may be defended through Ieſus Chriſt our Lord.

The Epiſtle.

And ſubmit your ſelues euery.
verſe 5. vnto verſe 13.

1 Pet. 5

The Goſpel.

Then reſorted vnto him all the.
verſe 1. vnto verſe 11.

Luke 15

¶ The fourth Sunday after Trinity.

The Colleſt.

God the Protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: increaſe and multiply vpon vs thy mercy, that thou being our Ruler and guide, wee may ſo paſſe through things temporall, that we finally loſe not the things eternall: grant this, O heauenly Father for Ieſus Chriſts ſake our Lord.

The Epiſtle.

For I count that the afflictions,
verſe 18. vnto verſe 24.

Rom. 8

The Goſpel.

Be ye therefore mercifull as.
verſe 36 vnto verſe 43.

Luke 6

¶ The fiſt Sunday after Trinity.

The Colleſt.

Grant Lord, we beſeech thee that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe: through Ieſus Chriſt our Lord.

The Epiſtle.

Finally, be ye all of one mind.
verſe 8. end in verſe 15. at, And be ready.

1 Pet. 3

The Goſpel.

Then it came to paſſe as the.
verſe 1. vnto verſe 12.

Luke 5

¶ The fixt Sunday after Trinity.

The Colleſt.

God, which haſt prepared to them that loue thee, ſuch good things as paſſe all mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire: through Ieſus Chriſt, &c.

The Epiſtle.

Know ye not that all we which.
verſe 3. vnto verſe 12.

Rom. 6

The Goſpel.

For I ſay vnto you, Except your.
verſe 30. vnto verſe 37.

Matth. 5

¶ The ſeuenth Sunday after Trinity.

The Colleſt.

Lord of all power and might, which art the author and giuer of all good things, graſſe in our hearts the loue of thy Name, increaſe in vs true religion, nourish vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

I ſpeake after the manner of man.
verſe 19 vnto the end.

Rom. 6

The Goſpel.

In thoſe dayes when there was.
verſe 1. vnto verſe 10.

Marke 8

¶ The viij. Sunday after Trinity.

The Colleſt.

God whoſe providence is neuer deceiued, wee humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things, which be profitable for vs: through Ieſus Chriſt our Lord.

The Epiſtle.

Therefore brethren, we are debtors.
verſe 12. vnto verſe 18.

Rom. 8

The Goſpel.

Beware of falſe prophets.
verſe 15 vnto verſe 22.

Matth. 7

¶ The ix. Sunday after Trinity.

The Colleſt.

Grant vs Lord, we beſeech thee, the ſpirit to thinke and doe alwaies ſuch things, as bee rightfull, that we which cannot bee without thee, may by thee be able to liue according to thy will, through Ieſus Chriſt our Lord.

The Epiſtle.

Moreover brethren, I would.
verſe 1. vnto verſe 14.

1 Cor. 16

The Goſpel.

And he ſaid alſo vnto his.
verſe 1. vnto verſe 10.

Luke 16

¶ The x. Sunday after Trinity.

The Colleſt.

Let thy mercifull cares, O Lord, be open to the prayers of thy humble ſeruant: and that they may obtaine their petitions, make them to aſke ſuch things as ſhal pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle.

Now concerning ſpiritual gifts.
verſe 1. vnto verſe 13.

1 Cor. 13

The

The Gospel.
And when he was come neere.
verse 41. end in verse 47. at, And the high Priests.

Luk. 19.

The Collect.
¶ The xvi. Sunday after Trinity.

God which declarest thy almighty power, most chiefly in shewing mercy and pittie, giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I declare.
verse 1. vnto verse 12.

1. Cor. 15.

The Gospel.

He spake also this parable vnto,
verse 9. vnto verse 15.

Luke 18.

¶ The xix. Sunday after Trinity.

The Collect.

Almighty and everlasting God, which art alwayes more ready to heare then we to pray, and art wont to giue more then wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through.
verse 4. vnto verse 10.

2. Cor. 3.

The Gospel.

And he departed againe.
verse 31. vnto the end.

Matth. 7.

¶ The xix. Sunday after Trinity.

The Collect.

Almighty and mercifull God, of whose onely gift it cometh, that thy faithfull people doe vnto thee, true and laudable seruice: Grant wee beseech thee, that we may so runne to thy heavenly promises, that wee faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed.
verse 16. vnto verse 23.

Galat. 3.

The Gospel.

Blessed are the eyes which see.
verse 23. vnto verse 38.

Luke 10.

¶ The xxi. Sunday after Trinity.

The Collect.

Almighty and everlasting God, giue vnto vs the increase of faith, hope, and charity, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say, walke in the Spirit.
verse 16. vnto verse 25.

Gal. 5.

The Gospel.

And so it was when he went.
verse 11. vnto verse 20.

Luke 17.

¶ The xxv. Sunday after Trinity.

The Collect.

Keep we beseech thee, O Lord, thy Church with thy perpetuall mercy, and because the frailty of man without thee cannot but fall, keepe vs ever by thy helpe, and lead vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter.
verse 11. vnto the end.

Gal. 6.

The Gospel.

No man can serue two masters.
verse 34. vnto the end.

Mat. 6.

¶ The xvi. Sunday after Trinity.

The Collect.

Lord, we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserve it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye.
verse 13. vnto the end.

Ephes. 3.

The Gospel.

And it came to passe the day after,
verse 1. vnto verse 18.

Luke 7.

¶ The xvii. Sunday after Trinity.

The Collect.

Lord we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I therefore being prisoner.
verse 1. vnto verse 7.

Ephes. 4.

The Gospel.

And it came to passe that when.
verse 1. vnto verse 12.

Luke 14.

¶ The xviii. Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to knowe the infections of the deuil, and with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes.
verse 4. vnto verse 9.

1. Cor. 1.

The Gospel.

But when the Pharisees had.
verse 34. vnto the end.

Matth. 22.

¶ The xix. Sunday after Trinity.

The Collect.

O God, forasmuch as without thee wee are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore and testifie.
verse 17. vnto the end.

Ephes. 4.

The Gospel.

Then he entred into a ship.
verse 1. vnto verse 9.

Matth. 9.

¶ The xx. Sunday after Trinity.

The Collect.

Almighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs, that we being ready both in body and soule may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heed therefore that ye.
verse 15. vnto verse 22.

Ephes. 5.

The Gospel.

The kingdome of heauen is.
verse 2. vnto verse 15.

Matth. 23.

¶ The xxi. Sunday after Trinity.

The Collect.

Grant wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Epistle.
Finally my brethren be strong.
verse 10. vnto verse 21.

The Gospel.
And there was a certaine Ruler.
verse 46. vnto the end.

¶ The xxij. Sunday after Trinity.
The Collect.

Lord, we beseech thee to keepe thy household the Church in continuall godlinesse, that thorow thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good woikes, to the glory of thy Name, through Iesus Christ our Lord, Amen.

The Epistle.
I thanke my God *hauing*,
verse 3. vnto verse 12.

The Gospel.
Then came Peter to him.
verse 21. vnto the end.

¶ The xxij. Sunday after Trinity.
The Collect.

God our refuge & strength which art the Author of all goodnesse, be ready to heare the deuout prayers of the Church, and grant that those things which we aske faithfully, wee may obtaine effectually through Iesus Christ our Lord.

The Epistle.
Brethren be followers of me.
verse 17. vnto the end.

The Gospel.
Then went the Pharisees and.
verse 15. vnto verse 23.

¶ The xxij. Sunday after Trinity.
The Collect.

Lord we beseech thee assoyle thy people from their offences, that through thy bountifull goodnesse, we may be deliuered from the bonds of all those finnes which by our frailty we haue committed. Grant this, &c.

The Epistle.
We giue thanks to God.
verse 3. vnto verse 13.

The Gospel.
While he thus spake.
verse 18. vnto verse 27.

¶ The xxv. Sunday after Trinity.
The Collect.

Stirre vp, wee beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good woikes, may of thee be plenteously rewarded, through Iesus Christ, &c.

The Epistle.
Behold the dayes come.
verse 5. vnto verse 9.

The Gospel.
Then Iesus lift vp his eyes.
verse 5. vnto verse 15.

¶ If there be any more Sundayes before Adams Sunday, to supply the same, shall be taken the Collect, the Epistle, and Gospel of some of those Sundayes that were omitted betwene the Epiphany and Sepuagesima.

¶ On Saint Andrewes day.
The Collect.

Almighty God, which didst giue, such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle.
Ephes. 6 For if thou shalt confesse.
verse 9. vnto the end.

The Gospel.
John 4 And Iesus walking by.
verse 18. vnto verse 23.

¶ On Sains Thomas day.
The Collect.

Almighty and Euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes Resurrection: grant vs so perfectly, and without all doubt to beleue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued. Here vs, O Lord, through the same Iesus Christ, to whom &c.

The Epistle.
Now therefore ye are no.
verse 19. vnto the end.

The Gospel.
But Thomas one of the.
verse 24. vnto the end.

¶ Conversion of Sains Paul.
The Collect.

God which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beseech thee, that wee which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine which he taught, through Iesus Christ our Lord.

The Epistle.
And Saul yet breathing out.
verse 1. vnto verse 23.

The Gospel.
Then answered Peter, and.
verse 27. vnto the end.

¶ The Purification of S. Mary the Virgin.
The Collect.

Almighty and euerlasting God, we humbly beseech thy Maiesty, that as thy onely begotten Son was this day presented in the Temple, in the substance of our flesh: so grant that we may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lord.

The Epistle.
¶ The same Epistle appointed the Sunday before.
The Gospel.

And when the dayes of her,
verse 22. end in verse 27. at, And when the.

¶ On Sainst Matthias day.
The Collect.

Almighty God, which in the place of the traytor Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Grant that thy Church, being alwaies preserved from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.
And in those dayes Peter.
verse 15. vnto the end.

The Gospel.
At that time Iesus answered.
verse 25 vnto the end.

¶ Annunciation of the Virgin Mary.
The Collect.

We beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sons incarnation by the message of an Angel, so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord, Amen.

The Epistle.
And the Lord spake againe vnto
verse 10. vnto verse 16.

The Gospel.
And in the sixth moneth.
verse 26. vnto verse 39.

¶ On Saint Markes day.
The Collect.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Euangelist, S. Marke: giue vs grace that wee be not like children carried away with euery blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Iesus Christ, &c.

The Epistle.
But vnto euery one of vs is.
verse 7. vnto verse 17.

The Gospel.
I am the true vine, and my.
verse 1. vnto verse 13.

¶ On S. Philip and James day.
The Collect.

Almighty God, whom truly to know, is euermore lasting life: grant vs perfectly to know thy Son Iesus Christ, to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other Apostles: through Iesus Christ our Lord.

The Epistle.
James a seruant of God.
verse 1. vnto verse 12.

The Gospel.
And he said to his disciples.
verse 1. vnto verse 13.

¶ On S. Barnabas day.
The Collect.

Lord Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of thy manifold gifts nor yet of grace to vse them alway to thine honour and glory: through Iesus Christ our Lord.

The Epistle.
Then tidings of those things.
verse 23 vnto the end.

The Gospel.
This is my Commandment.
verse 12. vnto verse 17.

¶ On S. John Baptists day.
The Collect.

Almighty God, by whose providence thy seruant Iohn Baptiste was wonderfully borne, & sent to prepare the way of thy Son our Saviour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example, constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Epistle.
Comfort ye, comfort ye my.
verse 1 vnto verse 52.

The Gospel.
Now Elizabeths time was.
verse 57. vnto the end.

¶ On S. Peters day.
The Collect.

Almighty God, which by thy Son Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commanded him earnestly to feed thy flocke: make (we beseech thee) all Bishops and Pastours diligently to preach thy holy word, & the people obediently to follow the same, that they may receiue the crowne of euermore lasting glory, thorow Iesus Christ our Lord.

The Epistle.
Esay 7 Now about that time Herod.
verse 1. vnto verse 12.

The Gospel.
Lake 8 Now when Iesus came.
verse 13. vnto verse 20.

¶ On S. James day.
The Collect.

Grant, O mercifull God, that as thy holy Apostle S. James, leauing his father and all that he had without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy Commandmentes through Iesus Christ our Lord.

The Epistle.
In those dayes also came.
verse 27. end chapter 12 in verse 3. at. Then were the

The Gospel.
Then came to him the.
verse 30. vnto verse 39.

¶ S. Bartholomew the Apostles day.
The Collect.

O Almighty and euermore lasting God, which hast giuen in grace to thine Apostle Bartholomew truly to beleue and to preach thy Word: Grant we beseech thee vnto thy Church, both to loue that he beleued, and to preach that hee taught, through Christ our Lord. Amen.

The Epistle.
Thus by the hands of the.
verse 12. vnto verse 17.

The Gospel.
And there arose also a strife.
verse 24 vnto verse 31.

¶ On Saint Matthews day.
The Collect.

Almighty God, which by thy blessed Sonne diddest call Matthew from the receipt of custom, to be an Apostle and Euangelist: Grant vs grace to forsake all couetous desires, and inordinate loue of riches and to follow thy said Sonne Iesus Christ, who liueth and reigneth, &c.

The Epistle.
Therefore seeing that we.
verse 1. vnto verse 7.

The Gospel.
And as Iesus passed forth.
verse 9. vnto verse 14.

¶ On S. Michael and all Angels.
The Collect.

Euermore lasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant that they which alwaies doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.
And there was a battell.
verse 7. vnto verse 13.

The Gospel.
The same time the Disciples.
verse 1. vnto verse 11.

¶ S. Luke the Euangelist.
The Collect.

Almighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine to heale all the diseases of our soules, through thy Sonne Iesus, &c.

The Epistle.
But watch thou in all things.
verse 3. vnto verse 16.

Acts 12

Matth. 16

Acts 11

Matth. 29

Actes 5

Luke 22

Acts 11

Iohn 15

Iohn 14

Iai. 40

Luke 1

Reuel. 12

Matth. 18

2. Tim. 4.

The Gospel.
After these things the Lord.
verse 1. end in verse 7. at, Goe not from house.
g Simon and Iude Apostles.
The Collect.

Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to bee ioyned together in vniuersity of spirit by their doctrine, that wee may bee made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.
Iude a seruant of Iesus Christ.
verse 1. vnto verse 9.

The Gospel.
These things command.

Iude.

John 15.

The end of the Collect.

verse 17. vnto the end.
g All Saints day.
The Collect.

Almighty God, which hast knit together thy Elect in one Communion and fellowship, in the mysticall body of thy Sonne Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly lining, that we may come to those vspeakable ioyes which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ, &c.

The Epistle.
And I saw another Angel come.
verse 2. vnto verse 13.

The Gospel.
And when hee saw the.
verse 1. vnto verse 13.

Reuel. 7.

Matth. 5.

THE ORDER FOR THE ADMINISTRATION of the Lords Supper, or holy Communion.

So many as intend to be partakers of the holy Communion, shall signify their names to the Curate on the night or els in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open & notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed, the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to come to the Lords Table, until he haue openly declared himselfe to haue truly repented & amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soon as he conveniently may.

The same order shall the Curate vse with those betwixt whom he perceiue malice & hatred to reigne, not suffering them to be partakers of the Lords Table, until he know them to be reconciled: and if one of the parties so at variance, be content to forgive from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be persuaded to a godly writte, but remaine still in his proudnes and malice: the Minister in that case ought to aduert the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

THE COMMUNION.



Vr Father which art in heauen, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: but deliver vs from euill, Amen.

Almighty God, vnto whom all hearts be open, all desires knowne, and from whom no secrets are hid, cleanse the thoughtes of our hearts by the inspiration of thy holy Spirit: that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord, Amen.

Then shall the Priest v. hearse distinctly all the ten Commandements, and the people kneeling shall after every Commandement, aske God mercy for their transgression of the same after this sort.

Minister.

God spake these words and said, I am the Lord thy God: Thou shalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven

Image, nor the likeness of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them nor worship them: for I the Lord thy God am a zealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember y thou keep holy the Sabbath day, sixe dayes shalt thou labour and do all that thou hast to doe: but the seuenth day is the Sabbath of y Lord thy God: in it thou shalt doe no manner of worke, thou and thy son, & thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

People.

People.
Lord haue mercy vpon vs, &c.

Minister.
Honour thy father and thy mother that thy dayes may bee long in the land which the Lord thy God giveth thee.

People.
Lord haue mercy vpon vs, &c.

Minister.
Thou shalt doe no murder.

People.
Lord haue mercy vpon vs, &c.

Minister.
Thou shalt not commit adultery.

People.
Lord haue mercy vpon vs, &c.

Minister.
Thou shalt not steale.

People.
Lord haue mercy vpon vs, &c.

Minister.
Thou shalt not beare false witness against thy neighbour.

People.
Lord haue mercy vpon vs, &c.

Minister.
Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.
Lord haue mercy vpon vs, and write all these thy Lawes in our hearts we beseech thee.

¶ Then shall follow the Collect for the day, with one of these two Collects following for the King, the Minister standing vp and saying,

Minister.
¶ Let vs pray.
Almighty God, whose Kingdome is euermore lasting and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and Governour, that hee (knowing whose Minister hee is) may aboue all things seeke thy honour and glory, and that we his subiects (duly considering whose authoritie he hath) may faithfully serue, honour, and humbly obey him in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

Almightie and euermore lasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisdom: wee humbly beseech thee, so to dispose and gouerne the heart of Charles thy seruant our King and Governour, that in all his thoughts, words, and workes, he may euer seeke thy honour and glory, and studie to preferre thy people committed to his charge, in wealth, peace, and godlinesse. Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord.

¶ Immediately after the Collects, the Minister shall read the Epistle, beginning thus.

The Epistle written in the Chapter of
¶ And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chapter of
¶ And the Epistle and Gospel being ended, shall be said the Creed.

I beleue in one God, the Father Almighty, Maker of heauen and earth, and of all things visible and invisible, and in one Lord Iesus Christ the only be-

gotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, & ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no end. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholike and Apostolike Church, I acknowledge one baptism for the remission of sinnes, and I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there bee any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying, one or more of these sentences following, as hee thinketh most convenient by his discretion.

* Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. ** Mat. 5.16.*

* Lay not vp for your selues treasure vpon the earth, where the rust and the moth doeth corrupt; and where theues breake thorow and steale, but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theues doe not breake thorow and steale. ** Mat. 6.19, 20.*

* Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them: for this is the Law and the Prophets. ** Mat. 7.12.*

* Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen. ** Mat. 7.21.*

* Zacche stood forth, and said vnto the Lord, Be- hold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure-fold. ** Luke 19.8.*

* Who goeth a warfare at any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who seedeth a flocke, and eateth not of the milke of the flocke? ** 1. Cor. 9.7.*

* If wee haue sowne vnto you spirituall things, is it a great matter if wee shall reape your worldly things? ** 1. Cor. 9.11.*

* Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wait on the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. ** 1. Cor. 9.13, 14.*

* He that soweth little shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessity: For God loveth a cheerefull giuer. ** 2. Cor. 9.6, 7.*

* Let him that is taught in the Word, minister vnto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoeuer a man soweth, that shall he reape. ** Gal. 6.7.*

* While we haue time, let vs doe good vnto all. ** Gal. 6.10.*

men, and specially to them that are of the household of faith.

* 1. Tim. 6. 6, 7. * Godliness is great riches, if a man bee content with that hee hath: for wee brought nothing into the world, neither may we carry any thing out.

* 1. Tim. 6. 8, 17. and 19. * Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attaine eternall life.

* Heb. 6. 10. * God is not vnrighteous, that he wil forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministered vnto the Saints, and yet doe minister.

* Heb. 13. 16. * To doe good, and to distribute forget not, for with such sacrifices God is pleased.

* 1. Iohn 3. 17. * Whoso hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

* Tob. 4. 7. * Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.

* Tob. 4. 8, 9. * Be mercifull after thy power: if thou hast much giue plenteously. If thou hast little, doeth diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity.

* Prou. 19. 17. * He that hath pity on the poore, lendeth vnto the Lord: and looke what hee layeth out, it shall bee payed him againe.

* Psal. 41. 1. * Blessed bee the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble.

¶ Then shall the Church wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore-mans boxe, and upon the offering dayes appointed, euery man and woman shall pay to the Curate, the due and accustomed offerings. After which done, the Minister shall say;

¶ Let vs pray for the whole state of Christs Church militant here in earth.

Almightie and euerming God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men; we humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which wee offer to thy Divine Maiesie, beseeching thee to inspire continually the vniuersall Church with the Spirit of truth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the truth of thy holy Word, and liue in vnitie and godly loue. We beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant Charles, our King, that vader him we may be godly and quietly governed: and grant vnto his whole Counsell, an i to all that be put in authority vnder him, that they may truly and indifferently minister Iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and verue. Giue grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and Doctrine, set forth thy true and liuely Word, and rightly and duly administer thy holy Sacraments: and to all thy people giue thy heavenly grace: and specially to this Congregation here present, that with meeke heart and due reuerence they may heare and receiue thy holy Word, truly seruing thee in holines and righteousness all the dayes of their liue. And wee most humbly beseech thee of thy goodnesse, O Lord, to comfort and

succour all them which in this transitory life be in trouble, sorrow, need, sicknes, or any other aduersitie. Grant this, O Father, for Iesus Christs sake, our owely Mediatour and Aduocate. Amen.

¶ Then shall follow this Exhortation at certaine times; when the Curate shall see the people negligent to come to the holy Communion.

Wee be come together at this time, (dearely beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here present, and beseech you for the Lord Iesus Christs sake, that yee will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grievous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which bee called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not bee moued? Who would not thinke a great iniury and wrong done vnto him? Wherefore, most dearely beloued in Christ, take ye good heed, lest ye with drawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then doe you not repent and amend? When God calleth you, bee you not ashamed to say, you will not come? when yee should returne to God, will you excuse your selfe; and say, That you bee not readie? Consider earnestly with your selues, how little such fained excuses shall auail before God. They that refused the Feast in the Gospel, because they had bought a farme, or would try thir yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heavenly Feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vphis soule by death vpon the Crosse for your health: euen so it is your dutie to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus doe, consider with your selues how great iniury you doe vnto God, and how fore punishment hangeth ouer your heads for the same. And whereas ye offend God so fore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse yee will not adde any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God? Truly it is a great vnthankfulnessse to say nay, when yee bee called: but the fault is much greater, when men stand by, and yet will neither eat nor drinke this holy Communion with others. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye and eat, Take and drinke wee all of this, doe this in remembrance of mee. With what face then, or with what countenance shall ye heare these words which will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather then ye should so doe, depart you hence, and

giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues from whom yee depart. Yee depart from the Lords Table, yee depart from your brethren, and from the banquet of most heavenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better mind: for the obtaining whereof we shall make our humble petitions while we shall receive the holy Communion.

¶ And sometimes this shall be said also as the discretion of the Curate.

Dearely beloved, for as much as our duty is to render vnto Almighty God our heavenly Father, most hearty thanks for that he hath giuen his Sonne our Saviour Iesus Christ, not onely to die for vs, but also to be our spiritual food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: My duty is to exhort you to consider the dignitie of the holy mytery; and the great perill of the vnworthily receiuing thereof, and to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly Feast, so that in no wise you come, but in the marriage garment required of God in holy Scripture, and so come and be receiued as worthy partakers of such a heavenly Table. The way and meanes thereto is, First, to examine your liues and conuersation, by the rule of Gods Commandements; and whereinsoever yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall perceiue your offences to bee such as bee not onely against God, but also against your neighbours: yee shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand: For otherwise the receiuing of the holy Communion doth nothing else but increaseth your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or to some other discret and learned Minister of Gods word, and open his grieues, that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieved, and that by the ministry of Gods Word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulness.

¶ Then shall the Priest say this Exhortation

Dearely beloved in the Lord, yee that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (For then we spiritually eat the flesh of Christ, and drinke his blood,

then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great if we receiue the same vnworthily: for then we be guilty of the body and blood of Christ our Saviour, wee eat and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs, wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemor of God, an hinderer or slanderer of his Word, an adulterer, or bee in malice, or enuie, or in any other grieuous crime, bewaile your sins, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entered into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that yee be not iudge of the Lord. Repent you truly for your sins past: haue a liuely and stedfast faith in Christ our Saviour. Amend your liues, and be perfect in charity with all men, so shall yee bee meet partakers of those holy mysteries. And about all things yee must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himselfe, yea, to the death vpon the Crosse for vs miserable sinners, which lay in darkness and shadow of death, that hee might make vs the children of God, and exalt vs to everlasting life. And to the end that we should alway remember the exceeding great loue of our Master, and onely Saviour Iesus Christ thus dying for vs, and the innumerable benefits which by his precious blood-shedding he hath obtained to vs; he hath instituted and ordained holy mysteries as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continual thanks, submitting our selues wholly to his holy will and pleasure, and studying to imitate him in true holinesse and righteousness all the dayes of our life.

¶ Then shall the Priest say to them that come to receive the holy Communion.

You that desire truly and earnestly repent you of your sins, and be in loue and charity with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: draw neere and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekly kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, wee knowledge and bewaile our manifold finnes and wickednes, which we from time to time most grievously haue committed by thought, word, and deed against thy Divine Maiesty; prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgive vs all

all that is past, and grant that we may ever hereafter serue, and please thee in newnesse of life, to the honor and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop (being present) stand up and turning himselfe to the people, say thus,

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them which with hearty repentance, and true faith turne vnto him: haue mercy vpon you pardon and deliuer you from all your finnes, continue and strengthen you in all goodnesse, and bring you to euermlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

¶ Heare what comfortible words our Sauour Christ saith to all that truly turne to him.

Come vnto me all that are trauaile, and be heauy laden, and I will refresh you.

So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perish but haue life euermlasting.

¶ Heare also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Iesus Christ came into the world to save sinners.

¶ Heare also what Saint Iohn saith.

If any man sinne, we haue an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our finnes.

¶ After which the Priest shall proceede, saying, Lift vp your heartes.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answer.

It is meet and right so to doe.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thanks vnto thee, O Lord, holy father, Almighty, euermlasting God.

¶ Here shall follow the proper Preface, according to the time if there bee any specially appointed: or else immediately shall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Upon Christmas day, and seuen dayes after.

Because thou diddest giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man, of the substance of the virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Upon Easter day, and seuen dayes after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euermlasting life. Therefore with Angels, &c.

¶ Upon Ascension day, and seuen dayes after.

Through thy most dearly beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen to prepare a place for vs, that where hee is, thither

might we also ascend, and see his face with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and sixe dayes after.

Through Iesus Christ our Lord, according to whole most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bin a mighty wind, in the likeness of fiery tongues, lighting vpon the Apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnes, with feruent zeale, constantly to preach the Gospel vnto all nations; whereby we are brought out of darkenesse and error, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity onely.

It is very meet, right, and our bounden duty, that we should at all times, and in all places giue thanks vnto thee, O Lord, Almighty and euermlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately.

I heretofore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and saying, holy, holy, holy, Lord God of hosts, heauen and earth are full of thy glory, Glory bee to thee O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board say in the Name of all them that shall receive the Communion, this prayer following.

We doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbles vnder thy Table: but thou art the same Lord, whose property is always to haue mercy: Grant vs therefore, gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest (standing vp) shall say as followeth.

Almighty God, our heavenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the finnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of his precious death, vntill his coming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiving these thy creatures of bread and wine according to thy Sonne our Sauour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that hee was betrayed, tooke bread, and when hee had given thanks he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you: do this in remembrance of me. Likewise after supper he tooke the cup, and when hee had given thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which

which is used for you, and for many, for the remission of finnes: doe this as oft as ye shall drinke it in remembrance of me.

¶ Then shall the Minister first receive the Communion in both kinds himselfe, and next deliver it to other Ministers (if any be there present): that they may helpe the chiefe Minister, and after to the people in their bands kneeling. And when he delivereth the bread, he shall say,

The body of our Lord Iesus Christ, which was given for thee, preferue thy body and soule into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup shall say,

The blood of our Lord Iesus Christ, which was shed for thee, preferue thy body and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him every position. After shall be said as followeth,

O Lord and heavenly Father, wee thy humble servants, entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Iesus Christ, and throw faith in his blood, we, and all thy whole Church, may obtaine remission of our finnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selves, our soules and bodies, to be a reasonable, holy, and lively sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although wee be unworthy, through our manifold finnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden dutie and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom in the unity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end, Amen.

Or this.

Almighty and everliving God, wee most heartily thanke thee, for that thou dost vouchsafe to feed vs, which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Son our Saviour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heires through hope, of thy everlasting kingdom, by the mercies of the most precious death and passion of thy deare Sonne: Wee now most humbly beseech thee, O heavenly Father, so to assist vs with thy grace, hat we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

Glorie be to God on high, and in earth peace, good will towards men. We praise thee, wee blesse thee, wee worship thee, wee glorifie thee, wee giue thanks to thee, for thy great glory, O Lord

God heavenly King, God the Father Almighty: O Lord, the only begotten Son Iesus Christ, O Lord God, Lambe of God, Son of the Father, that takest away the finnes of the world, haue mercy vpon vs. Thou that takest away the finnes of the world, haue mercy vpon vs. Thou that takest away the finnes of world, receiue our prayers. Thou that sitest at the right hand of God the Father, haue mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest or Bishop if he be present shall likewise depart with this blessing,

The peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Son Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwaies, Amen.

¶ Collects to be said after the Offertory when there is no Communion, every such day once. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Evening Prayer, Communion, or Letany, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications, and prayers, and dispose the way of thy seruants, towards the attainment of everlasting saluation, that among all the changes and chances of this mortal life, they may euer bee defended by thy most gracious & ready helpe, through Christ our Lord, Amen.

Almighty Lord and everliving God, vouchsafe we beseech thee, to direct and sanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, y through thy most mighty protection, both here and euer, wee may be preferred in body and soule, through our Lord and Saviour Iesus Christ. Amen.

Grant, wee beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace bee so graven inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

Preuent vs, O Lord, in all our doings with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine everlasting life, through Iesus Christ our Lord. Amen.

Almighty God the fountaine of all wisdom, which knowest our necessities before we aske and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things, which for our unworthinesse wee dare not, and for our blindness we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Son Iesus Christ our Lord, Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, wee beseech thee, mercifully to incline thine eares vnto vs, that haue made now our prayers and supplications vnto thee, & grant that those things which we haue faithfully asked according to thy will, may effectually be obtained to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Upon

¶ Upon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant heere in earth) and one or moe of these Collects before rehearsed as occasion shall serve.

And there shall be no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except foure or three at the least Communicate with the Priest.

And in Cathedrall or Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister, every Sunday, at the least except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine, it shall

suffice that the Bread be such as is vsuall to be eaten at the Table with other meates, but the best and the purest Wheate bread that conveniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall haue it to his owne use.

The Bread and Wine for the Communion shall be provided by the Curate and Church-wardens, at the charges of the Parish, and the Parish shall bee discharged of such summes of money, or other duties, which hitherto they haue paid for the same by order of their houses every Sunday.

And note, that every Parishioner shall Communicate at the least three times in the yeere, of which Easter to bee one, and shall also receive the Sacraments, and other Rites, according to the order in this Booke appointed. And yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall duties, accustomed due there, and at that time to bee paid.



¶ THE ADMINISTRATION OF BAPTISME to be vsed in the Church.

IT appeareth by ancient Writers that the Sacrament of Baptisme in the old time was not commonly ministered, but at twosimes in the yeeres, At Easter and Whitsunside: At which times it was openly ministered in the presence of all the Congregation: which custome now being grown out of use (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not be administered but upon Sundayes, and other holy dayes, when the most number of people may come together, as well for that the congregation there present may testify the receiving of them that bee newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministered in the English tongue: Nevertheless (if necessity so require) children may at all times be baptized at home.

When there are children to bee baptized upon the Sunday or holy day, the Parents shall give knowledge over night, or in the morning afore the beginning of Morning Prayer, to the Curate. And then the Godfathers, Godmothers and people with the children must bee ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children bee baptized, or no. If they answer, No, then shall the Priest say thus.

DEarely beloved, forasmuch as all men be conceived and borne in sin, and that our Saviour Christ faith, None can enter into the kingdome of God, except hee bee regenerate and borne a new of water and the holy Ghost, beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and of the holy Ghost, and received into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Priest say.

¶ Ierus pray.

Almighty and everlasting God, which of thy great mercy didst save Noe and his family in the Arke from perishing by water, & also didst safely lead the children of Israel thy people thorow the Red Sea, figuring thereby thy holy Baptisme: and by the baptisme of thy welbeloued Sonne Iesus Christ, diddest sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sin: we beseech thee for thine infinite mercies, that thou

wilt mercifully looke vpon these children, sanctifie them, & wash them with the holy Ghost, that they being deliuered from thy wrath, may bee received into the Arke of Christs Church, and being stedfast in faith, ioyful through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

Almighty and immortal God, the aide of all that need, the helper of all that flee vnto thee for succour, the life of them that beleue, and the resurrection of the dead: we call vpon thee for these infants, that they comming to thy holy Baptisme, may receive remission of their sinnes by spirituall regeneration: receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. So giue now vnto vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke: that these Infants may enjoy the euerlasting benediction of the heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord, Amen.

¶ Then

Heare the words of the Gospell written by Saint I forsa ke them all.
Marke in the tenth Chapter.

Minister.

AT a certaine time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verely I say vnto you, Whosoener doeth not receiue the Kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he laid his hands vpon them, and blessed them.

After the Gospell is read, the Minister shall make this briefe exhortation vpon the words of the Gospell.

FRIENDS, you heare in this Gospell the words of our Saviour Christ, that he commanded the children to be brought vnto him, how he blamed those that would haue kept them from him, how he exhorteth all men to follow their innocency. You perceiue how by his outward gesture and deede he declared his good will toward them, for hee embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue that he will likewise fauourably receiue these present infants, that hee will embrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his heauenly kingdome, wherefore we being thus perswaded of the good will of our heauenly Father toward these infants declared by his Son Iesus Christ, and nothing doubting but that he fauourably allowed this charitable worke of ours, in bringing these children to his holy Baptisme, let vs faithfully and deuoutly giue thanks vnto him and say,

Almighty and euertlasting God, heauenly Father Aue giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee, increase this knowledge, & confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euertlasting saluation through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now, and for euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WELBeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their finnes, to giue them the kingdome of heauen and euertlasting life. Yee haue heard also, that our Lord Iesus Christ hath promised in his Gospell to grant all these things that ye haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that be their surerities, that they wil forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keep his Commandements.

Then shall the Priest demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the deuill & all his workes, the vaine pompe and glory of the world, with all conetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them.

Doest thou beleue in God the Father Almighty, Maker of heauen and earth and in Iesus Christ his onely begotten Sonne Lord? and that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified dead and buried, that he went downe into hell, and aliso did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead? and dost thou beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of finnes, the resurrection of the flesh, & euertlasting life after death?

Answer.

All this Istedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Then shall the Priest say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may liue and grow in them. Amen.

Grant that thy may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoener is here dedicated vnto thee, by our Office and Ministry, may also bee endued with heauenly vertues, and euertlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end, Amen.

Almighty euertlasting God, whose most dearly beloued Son Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, and baptize them, in the Name of the Father the Son, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy seruants which shall bee baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord, Amen.

Then shall the Priest take the child in his hands, and take the name: and naming the child shall dip it in the water, soe as discreetly and warily done, saying,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

And if the child be weak, it shall suffice to poure water vpon it, saying the foresaid words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then shall the Priest make a Crosse vpon the childes forehead, saying,

WEe receiue this child into the Congregation of Christs flocke, and doe giue him with the signe of the Crosse, in token that hereafter hee shall not be athamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against

against sinne, the world, and the denill, and to continue Christs faithfull Scouldier and seruant vnto his liues end Amen

¶ Then shall the Priest say,

Seeing now, dearly beloued brethren, that these children be regenerate, and grafted into the body of Christs Congregation, let vs giue thanks vnto God for these benefits, & with one accord make our prayers vnto Almighty God that they may lead the rest of their life according to this beginning.

¶ Then shall be said,

Our Father which art in heauen &c.

¶ Then shall the Priest say,

Wee yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that hee being dead vnto sin and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the old man, and vterly abolish the whole body of sin, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may be inheritor of thine euermlasting kingdom, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this Exhortation following.



OF THEM THAT ARE TO BE BAP-

tized in priuate houses in time of necessitie, by the

Minister of the Parish, or any other lawfull

Minister that can be procured.

THe Pastors and Curats shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday or other holy day next after the child bee borne, vntilisse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause and necessitie they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administered on this fashion.

First, let the lawfull Minister and them that bee present, call vpon God for his grace, and say the Lords prayer, if time will suffer. And then the child being named by some one that is present, the said lawfull Minister shall dip it in water, or pour water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuertheless, if the child which is after this sort baptized doe afterward lue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him primarily before used. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the Church, doe answer, that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the Child baptized?

Who was present when the Child was baptized?

And because some things essentiall to this Sacrament may happen to bee omitted through feare or

Forasmuch as these children have promised by you to forsake the deuill and all his works, to beleue in God, and to serue him, you must remember, that it is your parts and duties, to see that these infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, & profession they haue made by you. And that they may know these things the better, you shall call vpon them to heare Sermons, and chiefly you shall provide that they may learne the Creed, the Lords Prayer, and the tenne Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his ioules health. and that these children may be vertuously brought vp to lead a godly and a Christian life, remembering alwaies, that Baptisme doth represent vnto vs our profession, which is to follow the example of our Saniour Christ and to be made like vnto him, that as he died and rose againe for vs, so should we that are baptized die from sinne, and rise againe vnto righteousness, continually mortifying all our euil and corrupt affections and dayly proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall command that the children be brought to the Bishop to be confirmed of him so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayr and the ten Commandements, and be further instructed in the Catechisme for that purpose, according as it is there expressed.

haste, in such times of extremity: therefore I demand further of you,

With what matter was the Child baptized?

With what words was the child baptized?

Whether thinke you the child to be lawfully and perfectly baptized?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be, then shall not he christen the Child againe, but shall receive him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according to due orders concerning the baptizing of this child, which being borne in original sinne, and in the wrath of God, is now by the lauer of Regeneration in Baptisme, receined into the number of the children of God, and heires of euermlasting life. For our Lord Iesus Christ doth not deny his grace and mercy to such infants, but most louingly doeth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise,

AT a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the Kingdome of God. Verely I say vnto you, Whosoever doth not receiue the Kingdome of God as a little child, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this Exhortation vpon the words of the Gospel.

FRIENDS, you heare in this Gospel the words of our Saviour Christ, that hee commanded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. Yee perceiue how by his outward gesture and deed hee declared his good will toward them: for hee embraced them in his armes, hee laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleene, that he hath likewise fauourably receiued this present Infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euermlasting kingdome. Wherefore wee being thus perswaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ towards this Infant, let vs faithfully and devoutly giue thanks vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the child: which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Doest thou in the name of this child forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this child professe this faith, to beleue in God the Father Almighty, Maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from

thence hee shall come againe at the end of the world, to iudge the quicke and the dead? And doe you in his Name beleue in the holy Ghost, the holy Catholike Church, the communion of Saints, the remission of sinnes, resurrection, and euermlasting life after death?

Answer. All this I steadfastly beleene.

¶ Let vs pray.

Almighty & euermlasting God, heavenly Father, wee giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs enermore. Giue thy holy Spirit to this infant, that hee being borne againe, and being made heire of euermlasting saluation, through our Lord Iesus Christ, may continue thy servant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vniuersity of the same holy Spirit euermlastingly. Amen.

¶ Then shall the Minister make this Exhortation to the Godfathers and Godmothers.

FORASMUCH as this child hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duty, to see that this Infant be taught so soone as hee shalbe able to learne, what a solemne vow, promise, and profession he hath made by you. And that hee may know the things the better, yeshall call vpon him to heare Sermons, and chiefly you shall provide that hee may learne the Creed, the Lords Prayer, and the ten Commandments in the English tongue, and all other things that a Christian man ought to know and beleue to his soules health, and that this child may be veruouly brought vp, to lead a godly and Christian life, remembering alway that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and be made like vnto him; that as he died & rose againe for vs: so should wee which are baptized, die from sinne, and rise againe vnto righteounesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so forth, as in publike Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine answers to the Priests questions, as that it cannot appeare that the child was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue writtten, concerning Publike Baptisme, saying that at the dipping of the Child in the Font, hee shall vse this forme of words.

If thou be not already baptized, N. I baptize thee. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith according to the Catechisme following.

TO the end that Confirmation may be ministered, to the more edifying of such as shall receiue it (according to S. Pauls doctine, who teacheth, that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandments, and can also answer to such questions of this short Catechisme, as the Bishop or (such as hee shall appoint) shall by his discretion appoynt therein. And this order is most conuenient to be observed for diuers considerations.

First, because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will enermore endeavour themselves faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred vnto them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christi-
an religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any deriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and bee undoubtedly saved.



¶ A Catechisme, that is to say, An instruction to be learned

of euery childe, before he be brought to be confirmed by the Bishop.

Question.

What is your name?

Answer. N. or M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers, in my baptisme, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verely, and by Gods helpe so I will. And I heartily thanke our heauenly Father, for he hath called me to this state of saluation, through Iesus Christ our Saviour, and I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question. Rehearse the Articles of thy beleue.

Answer.

I beleue in God, the Father Almighty, Maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence hee shall come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euermore lasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beleue?

Answer.

First, I learne to beleue in God the Father, who hath me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements, Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any gauen image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth, thou shalt not bow down to them, nor worship them, for I the Lord thy God am a zealous God, and visit the sinnes of the fathers, vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe dayes, shalt thou labour and doe all that thou hast to doe, but the Seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of work, thou & thy son, and thy daughter, thy manservant and thy maidservant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, these, and all that in them is, and rested the Seuenth day. Wherefore the Lord blessed the Seuenth day, and hallowed it.

5 Honour

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answer.

I learne two things: My dutie towards God, and my dutie towards my neighbour.

Question.

What is thy dutie toward's God?

Answer.

My dutie towards God is to beleue in him, to feare him, and to loue him with all my heart, with all my mind, with all my soule, and with all my strength, to worship him, to giue him thanks, to put my whole truit in him, to call vpon him, to honour his holy Name and his Word; and to serue him truly all the dayes of my life.

Question.

What is thy dutie towards thy neighbour?

Answer.

My dutie towards my neighbour, is to loue him as my selfe, and to doe to all men, as I would they should doe to me. To loue, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and masters, To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking, and stealing, and my tongue from euill speaking, lying, and flandering. To keepe my body in temperance, sobernesse, and chastity. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne living, and to doe my dutie in that state of life, vnto the which it shall please God to call mee.

Question.

My good child know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer: Let me heare therefore if thou canst say the Lords Prayer.

Answer.

O Vr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgie vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and vnto all people, that we may worship him, serue him, and obey him, as wee ought to doe. And I pray vnto God, that he will send vs all things, that bee needfull both for our soules and bodies and that hee will be mercifull vnto vs, and forgive

vs our finnes, and that it wil please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euermortall death. And this I trust hee will doe of his mercy and goodnes, through our Lord Iesus Christ. And therefore I say, Amen. So bee it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely, as generally necessary to saluation, that is to say, Baptisme, & the Supper of the Lord.

Question.

What meanest thou by this word Sacraments?

Answer.

I meane an outward and visible signe of an inward and spirituall grace, giuen vnto vs, or daigned by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water, wherein the person baptized is dipped or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death vnto sinne, and a new birth vnto righteousnesse: For being by nature borne in sinne, and the children of wrath, wee are hereby made the children of Grace?

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleue the promises of God, made to them in that Sacrament?

Question.

Why they are Infants baptized, when by reason of their tender age they cannot performe them?

Answer.

[Yes: they doe performe them by their Sureties, who promise and vow them both in their names which when they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefit which wee receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

Question.
What are the benefits whereof we are partakers thereby?

Answer.
The strengthening and refreshing of our soules, by the body and blood of Christ, as our bodies are by the Bread and Wine.

Question.
What is required of them which come to the Lords Supper?

Answer.
To examine themselves, whether they repent them truly of their former sinnes, stedfastly pur-

posing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, & be in charitie w all men.

So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandments: and also can answer to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appoint them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that every child may have a witnes of his Confirmation. And the Bishop shall confirme them on this wise.

CONFIRMATION, OR LAYING on of hands.

Minister.
Vt helpe is in the Name of the Lord.

Answer.
Which hath made heaven and earth.

Minister.
Blessed be the Name of the Lord.

Answer.
Henceforth world without end.

Minister.
Lord heare our prayers.

Answer.
And let our cry come vnto thee.

¶ Let vs pray.

Almighty and euertlasting God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and vnderstanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon every child severally, saying,

Descend, O Lord, this child with thy heavenly grace, that hee may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill hee come vnto thine euertlasting kingdom. Amen.

¶ Then shall the Bishop say.

Let vs pray.

Almighty and euertlasting God, which makest vs both to wil and to do those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children vpon whom (after the example of the holy Apo-

stles) wee haue laid our hands to certifie them (by this signe) of thy fauour, and gracious goodness toward them: let thy fatherly hand, wee beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtaine the euertlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.
¶ Then the Bishop shall bless the children, saying thus,

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of every parish, or some other as his appointments, shall diligently vpon Sundayes and Holidayes, halfe an houre before Evening song, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some parts of this Catechisme.

And all fathers, mothers, masters, and dames, shall cause their children, seruants, and penitents (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandments, or also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme and be confirmed.

THE FORME OF SOLEMNIZATION of Matrimonic.

First, the Banes must be asked three severall Sundayes or Holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that should be married dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwene them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for the solemnization of Matrimonic, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

Dearly

Dearely beloved friends, we are gathered together here, in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vniou that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his preface, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to bee honourable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duly considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continency, might marry, and keepe themselves vndefiled members of Christs body. Thirdly, for the mutuall society, helpe, and comfort that the one ought to haue of the other, both in prosperity, and aduersity: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, he shall say,

I require and charge you, (as you will answer at the dreadfull day of iudgment, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why yee may not lawfully be ioyned together in Matrimony, that yee confesse it. For be ye well assured that so many as bee coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound and sufficient swearer, with him to the parties, or else put in a caution to the full value of such charge as the person to be married do sustain, to proue his allegation when the solemnization must be deferred vnto such time as the truth be tried. If no impediment be alledged when shall the Curate say vnto the man

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her in sicknesse and in health; and forsaking all other, keepe thee only to her, so long as you both shall liue?

¶ The man shall answer,

I will.

¶ Then shall the Minister say to the woman,

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue, honour and keepe him in sicknesse and in health, and forsaking all other, keep thee only vnto him, so long as you both shall liue.

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giueth this woman to bee married to this man?

¶ And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth together, the man first saying,

I. N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknesse, and in health, to loue, and to cherish, till death vs depart, according to Gods holy Ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say,

I. N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknesse, and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed answere to the Minister and clerke. And the Minister taking the Ring, shall deliver it vnto the man to put it vpon the fourth finger of the womans left hand. And the man touching by the Minister shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say,

Let vs pray.

O Eternall God, creator and preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keep the vow & covenant betwixt them made, (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest ioyne their right hands together, and say,

Those whom God hath ioyned together let no man put asunder.

Then shall the Minister speake vnto the people,

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen & pledged their troth either to other, and haue declared the same by giuing & receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing,

God the Father, God the Sonne, God the holy Ghost, blesse, preferre and keep you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerke, going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes,

For

For thou shalt eate the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: vpon the wallles of thy house.

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Or thou Psalme.

God bee mercifull vnto vs and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy may be knowne vpon y^e earth: thy saving health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and governe the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruants, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternal life in their minds, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfill the same, Looke, O Lord, mercifully

vpon them from heauen; and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ The prayer next following shall be omitted where the woman is past childbearing.

O Mercifull Lord and heauenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also line together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man, (created after thine owne Image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified, and represented the spiritual marriage & vniuity betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word (as Christ did loue his Spouse the Church who gaue himselfe for it, loosing and cherishing it euen as his owne flesh) and also that this woman may be lowing and amiable vnto her husband as Rachel, wife as Rebekah, faithfull and obedient as Sarah, and in all quietnes, sobriety and peace, bee a follower of holy and godly matrons: O Lord, blesse them both, and grant them to inherite thine euertlasting kingdome, through Iesus Christ, Amen.

¶ Then shall the Priest say,

Almighty God, which at the beginning, did create our first parents Adam and Eue, and did sanctifie and ioine them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and line together in holy loue vnto your liues end, Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

Allye that be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say, as touching the duty of husbands towards their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephesians, the first Chapter, doth giue this commandement to all married men: Yee husbands loue your wiues, euen as Christ loued the Church, and hath given himselfe for it, to sanctifie it, purging it in the fontaine of water, through the word, that he might make it vnto himselfe a glorious Congregation, nor hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their own bodies. He that loveth his owne wife, loveth himselfe. For neuer did any man hate his owne flesh, but nourisheth and che-

cherisheth it, euen as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the Congregation: Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

30. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married. Yee men loue your wives and be not bitter vnto them.

31. Heare also what S. Peter the Apolle of Christ, which was himselfe a married man, sayth vnto all men that are married: Yee husbands dwell with your wives according to knowledg, giuing honour to the wife as vnto the weaker vessel, & as heires together of the grace of life, so that your prayers be not hindered.

Hitherto yehaue heard the duty of the husband toward the wife: now likewise yee wives heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

32. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Yee women, submit your selues vnto your owne husbands, as vnto the Lord: for the husband is the wines head, euen as Christ is the head of the Church, and he is also the Sauour of the whole body. Therefore as the Church or

Congregation is subiect vnto Christ, so likewise let the wines also be in subiectiō vnto their owne husbands in all things. And againe he saith, let the wife reuerence her husband. And in the Epistle to the Colossians, S. Paul giueth you this short lesson: Yee wines submit your selues vnto your owne husbands, as it is comenient in the Lord.

33. S. Peter also doth instruct you very godly, thus saying, Let wines be subiect vnto their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersion of the wines, while they behold your chaste conuersation coupled with feare. Whole apparell let it not be outward with breyded haire, and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart be without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this maner (in the old time) did the holy women which trusted in God, apparel themselves, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare.

The new married persons, the same day of their marriage must receiue the holy Communion.



¶ The order for the visitation of the sicke.

The Priest entering into the sicke persons house shall say,

Peace be to this house, and to all that dwell in it.

When he cometh into the sicke persons presence, he shall say kneeling downe.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c. And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Yet the enemy haue no advantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord, heare our Prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord, looke downe from heauen, behold, visit and releeue this thy seruant: Looke vpon him, with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEARE vs Almighty & most mercifull God and Saviour, extend thy accustomed goodnesse to this thy seruant which is grieved with sicknesse: Visit him, O Lord, as thou didst visit Peters wines mother, and the captaines seruant: So visit and restore to this sick person his former health (if it be thy will) or else giue him grace to take thy visitation, that after this painefull life ended, he may dwell with thee in life euertlasting. Amen.

The Minister exhorts the sick person after this forme, or other like.

Dearely beloued, know this, y Almighty God is the Lord of life and death, and ouer all things to thee pertaining, as youth, strength, health, age, weaknesse and sicknesse. Wherefore whatsoeuer your sicknesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable glorious, and honourable, to the increase of glory & endlesse felicity, or else it be sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heavenly Father: know yee certainly, that if you truly repent you of your sins, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and tender vnto him humble thanks for his fatherly visitation, submitting your selfewholly vnto his will, it shall turne to your profit, and helpe you forward in the right

right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: for whom the Lord leaueth, he chastiseth yee, as S. Paul saith, he scourgeth euery some whom he receiveth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What some is he that the father chastiseth not? If yee be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carrell fathers doe correct vs, we resuerently obey them: shall wee not now much rather be obedient to our spirituall Father, and so line? And they for a few dayes doe chastise vs after their owne pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort & instruction, that we should patiently, & with thanksgiving beare our heavenly Fathers correction, whensoever by any manner of aduersity it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entered not into his glory, before hee was crucified. So truly our way to eternall ioyis, to suffer here with Christ, and our doore to enter into eternall life, is gladly to dy wth Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life there is account to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God and man, so that accusing and condemning your selfe for your owne fautes; you may find mercy at our heavenly Fathers hand, for Christs sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, if you may know whether you doe beleene as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus.

Doe thou beleue in God the Father Almighty, Maker of heauen and earth? &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiveness: and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must bee oft admonished, that they set an order for their temporal goods and lands, when they be in health.

The wordes before rehearsed, may hee said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to mooue the sicke person (and that most earnestly) to liberality towards the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession the Minister shall

absolve him after this sort.

¶ Lord Iesus Christ, who hath left power to his Church to absolve all sinners, which truly repent and beleue in him, of his great mercy forgive thee thine offences: and by his authority committed to mee, I absolve thee from all thy finnes: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then shall the Minister say this Collect following.

¶ Let vs pray.

Most mercifull God, which according to the multitude of thy mercies dost so put away the finnes of those which truly repent, that thou remembrest them no more, open thine eyes of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoeuer hath bene decayed by the fraud and malice of the deauill, or by his owne carnall will and frailnesse: preserve and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy, impute not vnto him his former finnes, but take him vnto thy fauour, through the merits of thy most dearly beloved Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalm.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousness, incline thine eare vnto mee and heare me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence and my castle.

Deliuer mee, O my God, out of the hand of the wickedly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honor all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me: and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not far from mee, O God: my God, haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

I will give forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Then (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderful workes.

Forsake me not, O God, in mine old age, when I am grayheaded: vntill I haue shewed thy strength

unto this generation, and thy power unto all them that are yet for to come.

Thy righteousness (O God) is very high: and great things are they that thou hast done, O God, who is like unto thee?

O what great troubles and adversities hast thou shewed mee? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the ear: haggaine.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musick: unto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness

all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Adding thus.

O Saviour of the world, Iane vs, which by thy crosse and precious blood hast redeemed vs helpe vs; we beseech thee, O God.

¶ Then shall the Minister say.

The Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whomelou mayest receive health and saluation, but only the Name of our Lord Iesus Christ, Amen.



The Communion of the sicke.

Forasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and ener vncertaine what time they shal depart out of this life, therefore to the intent they may bee alwayes in a readiness to die whensoever it shall please Almighty God to call them, the Curats shall diligently from time to time, but specially in the plague time exhort their parishoners to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they doe, they shal haue no cause in their sudden visitation to be vngates for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must giue knowledge ouer night, or else early in the morning to the Curate, signifying also how many he be appointed to communicate with him: And hauing a convenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessary for the same, he shal there minister the holy Communion.

The Collect.



Almighty everliuing God, Maker of mankind, which doest correct those whom thou dost loue, and chastitest euerie one whom thou dost receiue: we beseech thee to haue mercy vpon this thy seruante, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it bee thy gracious will) and whensoever his soule shall depart from the body, it may bee without spot presented vnto thee, through Iesus Christ our Lord, Amen.

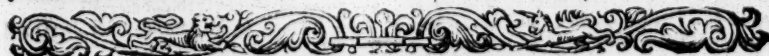
The Epistle.

12. My son, despise not the correction of the Lord, neither faine when thou art rebuked of him. For whom the Lord loueth, him he correcteth yea, and he scourgeth euerie soune whom he receiveth.

The Gospel.

13. Verely, verely I say vnto you, He that heareth my word, and beleueth on him that sent mee hath euerlasting life, and shall not come into damnation, but passeth from death vnto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and after minister vnto them that be appointed to communicate with the sicke.



The order for the burall of the dea.

¶ The Priest meeting the corpe at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so goe eithe into the Church, or toward the grave.



17. Am the resurrection and the life (saith the Lord:) He that beleueth in mee, yea, though he were dead, yet shall hee liue. And whosoener liueth, and be-

leueth in me, shall not die for euer.

I Know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh, yea, and I myselfe shall behold him, not with other, but with these same eyes.

¶ Wee brought nothing into this world, neither may wee carry any thing out of this world.

The

10. The Lord giueh, and the Lord take away. Euen
as it pleaseth the Lord, so cometh things to passe:
Blessed be the Name of the Lord.

14. *When they come to be grane, while the corpe is
made ready to be laid into the earth, the Priest
shall say, or the Priest and Clerke shall sing;*

15. **M**an that is borne of a woman, hath but a
short tyme to liue, and is full of misery. He
cometh vp, and is cut downe like a flowre: hee
seeth as it were a shadow, and neuer continueth
in one stay. In the midst of life we be in death: of
whom may wee seeke for succour, but of thee, O
Lord, which for our sinnes art iustly displeased? Yet,
O Lord God most holy, O Lord most mighty, O ho-
ly and most mercifull Saviour, deliuer vs not into
the bitter paines of eternall death. Thou knowest
Lord, the secrets of our hearts, shut not vp thy
mercifull eyes to our prayers: but spare vs Lord
most holy, O God most mighty, O holy and most
mercifull Saviour, thou most worthy Iudge eter-
nall, suffer vs not at our last houre for any paines
of death to fall from thee.

*Then while the earth shall be cast upon the body,
by some standing by, the Priest shall say.*

Eor as much as it hath pleased Almighty God of
his great mercy, to take vnto himselfe the soule
of our deare brother here departed, wee therefore
commit his body to the ground, earth to earth, ashes
to ashes, dust to dust, in sure and certaine hope of
resurrection to eternall life, through our Lord Iesus
Christ, who shall change our vile body, that it may
bee like vnto his glorious body, according to the
mightie working, whereby he is able to subdue all
things vnto himselfe.

Then shall be said or sung.

I Heard a voyce from heauen, saying vnto mee,
Write, From hence forth blessed are the dead
that die in the Lord. Euen so saith the Spirit, that
they rest from their labours.

*Then shall follow this Lesson taken out of the xv.
Chapter to the Corinthians, the first Epistle.*

Christ is risen from the dead, and become the
first fruits of them that sleepe. For by a man
came death, and by a man came the resurrection
of the dead. For as by Adam all die, euen so by Christ
shall all be made aliue, but euerie man in his owne
order. The first is Christ, then they that are Christs
at his coming. Then cometh the end, when hee
hath deliuered vp the kingdom to God the Father,
when he hath put downe all rule and all authoritie
and power. For he must reigne till he haue put all
his enemies vnder his feet. The last enemy that shal
be destroyed is death. For hee hath put all things
vnder his feet. But when hee saith, All things are
put vnder him: It is manifest that hee is excepted
which hath put all things vnder him. When all
things are subdued vnto him, then shal the Son also
himselfe be subiect vnto him, that put all things vnder
him, that God may be all in all, els what do they
which are baptized ouer the dead, if the dead rise
not at all? Why are they then baptized ouer them?
yea, and why stand we alway then in iopardy? By
our reioicing which I haue in Christ Iesus our Lord,
I die daily. That I haue fought with beasts at Ephe-
sus, after the manner of men, what aduantage it
me, if the dead rise not againe? Let vs eat and drink,
for to morrow we shall die. Bee ye not deceived,
euill words corrupt good maners. Awake truly out
of sleep, and sinne not. For some haue not the know-
ledge of God. I speake this to your shame. But some
men will say, How arise the dead? With what bo-
die shall they come? Thou fool, that which thou

lowest, is not quickened except it die. And what
sowest thou? Thou sowest not that body which shall be,
but bare corne, as of wheat or some other: but God
giveth it a body as his pleasure, to every seed his
owne body. All flesh is not one manner of flesh, but
there is one manner of flesh of men, another manner
of flesh of beasts, another of fishes, another of birds:
there are also celestiall bodies, and there are bodies
terrestriall: But the glory of the celestiall is one,
and the glory of the terrestriall is another. There
is one manner glory of the Sunne, and another glory
of the Moone, and another glory of the Stars: tier
one Star differeth from another in glory: So is the
resurrection of the dead. It is sown in corruption,
it riseth again in incorruption. It is sown in disho-
nor, it riseth againe in honour. It is sown in weak-
nesse, it riseth againe in power. It is sown a natu-
rall body, it riseth again a spirituall body. There is
a naturall body, and there is a spirituall body. As
it is also written. The first man Adam was made a
lining soule, and the last Adam was made a quicke-
ning spirit. Howbeit that is not first which is spiri-
tual, but that which is natural, and then that which
is spirituall. The first man is of the earth, earthy:
The second man is the Lord from heauen, heavenly.
As is the earthy, such are they that be earthy. And
as is the heavenly, such are they that are heavenly.
And as we haue borne the image of the earth, so
shall we beare the image of the heavenly. This say I
brethren, that flesh and blood cannot inherit the king-
dome of God, neither deeth corruption inherit in-
corruption. Behold, I shew you a mystry, We shall
not all sleepe, but we shall all be changed, and that
in a moment, in the twinkling of an eye, by the last
trumpet. For the trumpet shall blow, and the dead
shall rise incorruptible, and wee shall be changed.
For this corruptible must put on incorruption, and
this mortall must put on immortality. When this
corruptible hath put on incorruption, and this mor-
tall hath put on immortality, then shall be brought
to passe, the saying that is written: Death is swal-
lowed vp into victory. Death where is thy sting?
Hell where is thy victory? The sting of death is
sin, and the strength of sin is the Law. But thanks be
vnto God, which hath giuen vs victory through our
Lord Iesus Christ. Therefore, my deare brethren, bee
ye steadfast and vnmoueable; alwayes rich in the
worke of the Lord, forasmuch as ye know how that
your labour is not in vaine in the Lord.

Then the Lesson ended the Priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Priest.

Almightie God, with whom doelie the spirits
of them that depart hence in the Lord, and in
whom the soules of them that be selected, after they
be deliuered from the burden of the flesh, be in ioy
and felicitie: we giue thee hearty thanks, for that
it hath pleased thee to deliuer this N. our brother
out of the miseries of this finfull world, be-
reft thee that it may please thee of thy gracious good-
nesse, shortly to accomplish the number of thine
elect, and to hasten thy kingdome, that wee with
this our brother, and all other departed in the true
faith of thy holy Name, may haue our perfect con-
summation and blisse, both in body and soule, in
thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth, shall liue, though he dye: and whosoever liueth and beleueth in him, shall not die eternally: who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleep in him; we meekly beseech thee, (O Father) to raise vs vp from the death of sin, vnto the life of righteousnesse, that when we shall depart

this life, wee may rest in him: as our hope is this our brother death, & that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redemer. Amen.



¶ The thanksgiuing of women after Childbirth, commonly called, The Churcheing of women.

¶ The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.

Erasmuch as it hath pleased Almighty God of his goodnesse to give you safe deliuerance, and hath preserved you in the great danger of childbirth: ye shall therefore giue hearty thanks vnto God, and pray.

¶ Thou shalt the Priest say this Psalm.

al. 121. I haue lifted vp mine eyes vnto the hills: from whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sonne shall not burne thee by day: nor the Meone by night.

The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserve thy going out, and thy coming in: from this time forth for euermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Minister.

Bethou to her a strong tower.

Answer.

From the face of her enemy,

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant, from the great paine and perill of childbirth: grant we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may be partaker of euermore glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that cometh to giue her thanks, must offer accustomed offerings. And if she be a Communicant, is a conuenient that she receiue the holy Communion.



¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Leetany shall be said after the accustomed manner, which ended, the Priest shall goe into the Pulpit, and say thus.

Brethren, in the Primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saved in the day of the Lord: and that others admonished by their example might be the more afraid to offend.

In the stead wherof, vntill the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time, (in your

presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomy, and other places of Scripture: and that you should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes; fleeing from such vices, for the which you affirme with your owne mouthes the curse of God to bee due.

Cursed

Dent. 27. 15. Cursed is he man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say.

Amen.

Minister.

Dent. 27. 16. Cursed is hee that curieth his father and mother.

Amen.

Answer.

Minister.

Dent. 27. 17. Cursed is he that remmooveth away the marke of his neighbours land.

Amen.

Answer.

Minister.

Dent. 27. 18. Cursed is he that maketh the blind goe out of his way.

Amen.

Answer.

Minister.

Dent. 27. 19. Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Amen.

Answer.

Minister.

Dent. 27. 20. Cursed is hee that smiteth his neighbour secretly.

Amen.

Answer.

Minister.

Leuit. 20. 10. Cursed is he that lieth with his neighbours wife.

Amen.

Answer.

Minister.

Dent. 27. 25. Cursed is he that taketh reward to slay the soule of innocent blood.

Amen.

Answer.

Minister.

1st. 27. 5. Cursed is he that putteth his trust in man, and taketh man for his defence, and his heart goeth from the Lord.

Amen.

Answer.

Minister.

Matth. 23. 16. 17. 18. 19. 20. Cursed are the vnnecessary, the fornicators and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Amen.

Answer.

Minister.

Psal. 119. 21. Now seeing that all they bee accursed, as the Prophet David beareth witness, which do erre and go astray from the Commandements of God, let vs (remembering the dreadfull iudgment hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God with all contrition and meeknes of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put to the root of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe and cast into the fire.

Mat. 3. 10. Heb. 12. 51. Plaut. 7. 11. 16. It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, inares, fire, and brimstone, storme, & tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visit the wickednesse of such as dwell vpon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? his fan is in his hand, and he will purge his floore, and gather his Ma wheat into the barn: but he will burne the chaffe with vquenchable fire.

The day of the Lord cometh as a thiefe in the night: and when men shall say peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow cometh vpon a woman traoueling with child, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornnesse of their heart, haue heaped vnto themselves, which despised the goodnesse, patience and long sufferance of God, when hee called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare: they shall seeke me early, but they shall not find mee: and that because they hated knowledge, and received not the feare of the Lord, but abhorred my counsel and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of iustice. O terrible voice of most iust iudgment which shall bee pronounced vpon them, when it shall bee said vnto them, Goe ye cursed into the fire everlasting, which is prepared for the deuill and his angels.

Therefore brethren? Take wee heede betime, while the day of saluation lasteth: for the night cometh when no man can work. But let vs while we haue the light, belecue in the light, and walk as the children of the light, that wee be not cast into the vter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pity, promisseth vs forgiveness of that which is past, if (with a whole mind and a true heart) we returne vnto him. For though our sinnes be as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as wooll.

Turne you cleane saith the Lord, from all your wickednesse, and your sinne shall not bee your destruction.

Cast away from you all your vngodlinesse, that yee haue done. Make you new hearts and a new spirit. Wherefore will ye die (O ye house of Israel) seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue.

Although wee haue sinned, yet haue we an Advocate with the Father, Iesus Christ the righteous, & he it is that obtaineth grace for our sinnes.

For he was wounded for our offences, smitten for our wickednes. Let vs therefore returne to him, who is the mercifull receiver of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if wee come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, if wee will take his easy yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and bee ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and seruing him duely in our vocation with thanksgiuings. This if we doe, Christ will deliuer vs from the curse of the Law, & from the extreme malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, and giue vs the blessed

benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy, Amen.

g Then shall they all knete vpon their knees: and she Priest and Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalm.

Miserere mei Deus.

Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

With me thoroughly from my wickednesse: and cleanse me from my sinne.

For I knowledg my faults: and my sin is eu-
er before me.

Against thee only haue I sinned, and done this
euill in thy sight: that thou mightest be iustified
in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse, and in sin
hath my mother conceived me.

But lo, thou requirest truth in the inward parts:
and thalt make me to vnderstand wisdom secretly

Thou shalt purge me with hyssope, and I shall
be cleane: thou shalt wash mee and I shall be whiter
then snow.

Thou shalt make mee heare of ioy and glad-
nesse: that the bones which thou hast broken may
reioyce.

Turne thy face from my finnes: and put out all
my misdoedes.

Make me a cleane heart (O God): and renew
a right spirit within me.

Cast me not away, from thy presence: and
take not thy holy spirit from me.

O giue mee the comfort of thy helpe againe:
and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the
wicked: and sinners shall be conuered vnto thee.

Deliver me from blood-guiltines, O God,
thou that art the God of my health: and my
tongue shall sing of thy righteousness.

Thou shalt open my lips O Lord: & my mouth
shall shew thy praise.

For thou desirest no sacrifice, else would I giue
it thee: but thou delightest not in burnt offer-
ing.

The sacrifice of God is a troubled spirit: a
broken and contrite heart, O God, shalt thou not
despise.

O bee fauourable and gracious vnto Sion:
build thou the wall of Hierusalem.

Then shalt thou be pleased with the sacrifice
of righteousness, with the burnt offerings and obla-
tions: then shall they offer young bullockes vpon
thine Altar.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliver vs from euill, Amen.

Minister.

O Lord save thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Saviour.

Answer.

And for the glory of thy Names sake, deliver vs:
be mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Let vs pray.

O Lord we beseech thee, mercifull heare our
prayers, and spare all those which confesse
their finnes vnto thee, that they, whose consciences
by sinne are accused, by thy mercifull pardon may
be absolved, through Christ our Lord. Amen.

O Most mighty God and mercifull Father,
which hast compassion of all men, and hatest
nothing that thou hast made, which wouldest not
the death of a sinner, but rather that hee should
turne from sinne, and be saued: mercifullly forgie
vs our trespasses, receiue and comfort vs, which bee
griued and wearied with the burden of our sins.
Thy property is to haue mercy, to thee onely it
appertaineth to forgie finnes: spare vs therefore,
good Lord, spare thy people whom thou hast re-
deemed: enter not into iudgement with thy seruants
which be vile earth, and miserable sinners, but so
turne thine ire from vs, which meekly acknowledge
our vilenesse, and truly repent vs of our faults:
so make haste to helpe vs in this world, that wee
may euer liue with thee in the world to come,
through Iesus Christ our Lord. Amen.

*g Then shall the people say this that followeth, af-
ter the Minister.*

Turne thou vs, O good Lord, and so shall wee be
turned: be fauourable, O Lord, be fauourable
to thy people, which turne to thee in weeping, fa-
sting and praying: for thou art a mercifull God, full
of compassion, long suffering, and of great pity.
Thou sparest, when we deserue punishment, and in
thy wrath thinkest vpon mercy. Spare thy people
good Lord, spare them, and let not thine heritage
be brought to confusion, Heare vs, O Lord, for thy
mercy is great, and after the multitude of thy mer-
cies, looke vpon vs.



THE PSALMES OF DAVID, of that Translation which is commonly vsed in the CHVRCH.

Morning
prayer.

Beatus vir qui non alij. Psal. 1.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sate in the seate of the scornfull.

1 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

2 And hee shall bee like a tree planted by the water side: that will bring forth his fruit in due season.

3 His lease also shall not wither: and looke what focuer he doth, it shall prosper.

4 As for the vngodly it is not so with them: but they are like the chaffe, which the wind scattereth away from the face of the earth.

5 Therefore the vngodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

6 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

Why doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

1 The kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anoynted.

2 Let vs breake their bonds asunder: and cast away their cords from vs.

3 He that dwelleth in heauen shall laugh them to scorn: the Lord shall haue them in derision.

4 Then shall he speake vnto them in his wrath: and vex them in his ire displeasure.

5 Yet haue I set my King: vpon my holy hill of Sion.

6 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Son, this day haue I begotten thee.

7 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

8 Thou shalt bruite them with a rod of iron: and breake them in pieces like a potters vessell.

9 Be wise now therefore, O ye Kings: be learned, ye that are iudges of the earth.

10 Serue the Lord in feare: and reioyce vnto him with reuerence.

11 Kisse the Sonne lest hee bee angry, and so yee

perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

Lord, how are they increased that trouble mee: many are they that rise against me.

1 Many one there be that say of my soule: There is no helpe for him in his God.

2 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

3 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

4 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

5 I will not be afraid for ten thousand of people: that haue set themselves against mee round about.

6 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheek bone, thou hast broken the teeth of the vngodly.

7 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

1 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

2 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

3 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

4 Offer the sacrifice of righteousness: and put your trust in the Lord.

5 There be many that say: Who will shew vs any good?

6 Lord, lift thou vp: the light of thy countenance vpon vs.

7 Thou hast put gladnesse in my heart: since the time that their corne, and wine and oyle increased.

8 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safety.

Verba mea audibunt. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God : for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord : early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwel with thee. 5 Such as be foolish, shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destray them that speake leasing : the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me I will come into thy house, euen vpon the multitude of thy mercy : and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithlesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne inaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy name shall be ioyfull in thee.

13 For thou Lord, wilt giue thy blessing vnto the righteous : and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine, in ira tua. Psal. 6.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded, and fore vexed: they shall be turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a Lyon, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule: and

take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies: arise vp for me in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

11 My helpe cometh of God: which preferueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow and made it ready.

14 He hath prepared for him the instruments of death: hee ordaineth his arrowes against the persecuters.

15 Behold, he travaileth with mischief: he hath conceiued sorrow, and brought forth vngodlinesse.

16 Hee hath grauen and digged a pit, and is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his owne head: and his wickednes shall fall vpon his owne pate.

18 I will giue thanks vnto the Lord according to his righteousness: and I will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heauens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the stronger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Stars which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him.

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feet.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fishes of the Sea: and whatsoever walketh through the paths of the Seas.

9 O Lord our Governour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marvellous workes.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For

4 For thou hast maintained my right and my cause : thou art set in the Throne that iudgeth right.

5 Thou hast rebuked the heathens, and destroyed the vngodly : thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end : euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer : hee hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousness and minister true iudgement vnto the people.

9 The Lord also will bee a defence for the oppressed : euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee : for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Zion : shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them : and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble that I suffer of them that hate mee : them that listest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Zion : I wil reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made : in the same net which they hid priuily is their foot taken.

16 The Lord is knowne to execute iudgement : the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poore shall not alway bee forgotten : the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand : let the heathen be iudged in thy sight.

20 Put them in feare (O Lord) : that the heathen may know themselves to be but men.

Viquid Domine. Psal. 10.

Why standest thou so farre off (O Lord) : and hiddest thy face in the needfull time of trouble ?

1 The vngodly for his owne lust, doth persecute the poore : let them bee taken in the crafty wyliness that they haue imagined.

2 For the vngodly hath made boast of his owne hearts desire : and speaketh good of the conetous whom God abhorreth.

3 The vngodly is so proud, that he careth not for God : neither is God in all his thoughts.

4 His wayes are alwayes gracious : thy iudgements are farre aboue out of his sight, and therefore desiethe he all his enemies.

5 For hee hath said in his heart, Tush, I shall neuer be cast downe : there shall no harme happen vnto mee.

6 His mouth is full of cursing, deceit, and fraud : vnder his tongue is vngodlinesse and vanity.

7 Hee sitteth lurking in the thecuish corners of the streets : and priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

8 For hee lyeth waiting secretly, euen as a Lyon lurketh hoe in his den : that hee may catch with the poore.

9 Hee doth ranish the poore : when hee getteth him into his net.

10 Hee falleth downe and humbleth himselfe : that the congregation of the poore may fall into the hands of his captaines.

11 Hee hath said in his heart, Tush, God hath forgotten : hee hideth away his face, and hee will neuer see it.

12 Arise (O Lord God) and lift vp thine hand : forget not the poore.

13 Wherefore should the wicked blaspheme God while he doth say in his heart, Tush, thou God, carest not for it ?

14 Surely thou hast seene it : for thou beholdest vngodlinesse and wrong.

15 That thou mayest take the matter into thy hand : the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

16 Breake thou the power of the vngodly and malicious : take away his vngodlinesse, and thou shalt find none.

17 The Lord is King for euer and euer : and the heathen are perished out of the land.

18 Lord, thou hast heard the desire of the poore : thou preparest their heart, and thine care hearkeneth thereto.

19 To helpe the fatherlesse and poore vnto their right : that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust : how say ye then to my soule, that shce should flee as a bird vnto the hill ?

1 For loe, the vngodly bend their bow, and make ready their arrowes within the quiner : that they may priuily shoot at them which are true of heart.

2 For the foundations will be cast downe : and what hath the righteous done ?

3 The Lord is in his holy Temple : the Lords seat is in heauen.

4 His eyes consider the poore : and his eye-lids try the children of men.

5 The Lord alloweth the righteous : but the vngodly and him that delighteth in wickednes, doth his sense abhorre.

6 Vpon the vngodly hee shall raine snares, fire, and brimstone, storme and tempest : this shall bee their portion to drinke.

7 For the righteous Lord loneth righteousness : his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Help me Lord, for there is not one godly man left : for the faithfull are diminished from among the children of men.

1 They talke of vanity euerie one with his neighbour : they doe but flatter with their lips, and dissemble with their double heart.

2 The Lord shall root out all deceitfull lip and the tongue that speaketh proud things.

3 Which haue said, With our tongue wee will preuaile : we are they that ought to speake, who is Lord ouer vs ?

4 Now for the comfortlesse troubles sake of the needy : and because of the deepe sighing of the poore.

5 I will vp (saith the Lord) and will helpe euerie one from him that swelleth against him, and will set them at rest.

7 The

7 The words of the Lord are pure words : euen as the silver which from the earth is tried, and purified (euen times in the fire.

8 Thou shalt keepe them, O Lord : thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side : when they are exalted, the children of men are put to rebuke.

Vsq̃ue Domine. Psal. 13.

How long wilt thou forget mee (O Lord) for euer : how long wilt thou hide thy face from mee?

2 How long shall I seeke counsell in my soule : and be foxed in my heart : how long shall mine enemies triumph ouer mee?

3 Consider and heare me, O Lord my God : lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say I haue preuailed against him : for if I be cast downe, they that trouble mee will reioyce as it.

5 But my trust is in thy mercy : and my heart is full in thy saluation.

6 I will sing of the Lord, because hee hath dealt so lovingly with mee yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

The foole hath said in his heart : there is no God.

2 They are corrupt and become abominable in their doings : there is not one that doth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men : to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued : the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and vnchappinesse is in their wayes, and the way of peace haue they not knowne : there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief : eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was :) for God is in the generation of the righteous.

10 As for you, yee haue made a mocke at the counsell of the poore : because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion : when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall bee glad.

Domine quis habitabit. Psal. 15.

Lord, who shall dwell in thy Tabernacle : or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes : and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not : though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury : nor taken reward against the innocent.

7 Whoso doth these things : shall neuer fall,

Confitemini mihi. Psal. 16.

Presterne mee, O God : for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord : Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth : and vpon such as excell in vertue.

4 But they that ranne after another god : shall haue great trouble.

5 Their drinke offerings of bloud will I not offer : neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup : thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground : yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning : my reines also chasten me in the night season.

9 I haue set God alwayes before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced : my flesh also shall rest in hope.

11 For why ? thou shalt not leaue my soule in hell : neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy : and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

Hear the right, O Lord, consider my complaint : and hearken vnto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence : and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in mee : for I am vterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of thy lips : I haue kept mee from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths : that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me : incline thine eare to me, and hearken vnto my words.

7 Shew thy marvellous louing kindnesse, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keepe me as the apple of an eye : hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me : mine enemies compasse mee round about to take away my soule.

10 They are inclosed in their owne fat : and their mouth speaketh proud things.

11 They lye waiting in our way on euery side : turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his prey : and as it were a Lyons whelp lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe : deliuer my soule from the vngodly, which is a sword of mine.

14 From the men of thy hand, O Lord : from the men, I say, and from the euill world : which haue their

their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire : and leaue the rest of their substance for their babes.

16 But as for mee, I will behold thy presence in righteousness : and when I awake vp after thy likeness, I shall be satisfied with it.

Diligam te. Psal. 18.

17 **I** Will loue thee (O Lord) my strength, the Lord is my stony rocke, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrowes of death compassed me : and the ouerflowings of vngodlines made me afraid.

4 The paines of hell came about me : the snates of death ouertooke me.

5 In my trouble I will call vpon the Lord : and complaine vnto my God.

6 So shall hee heare my voyce out of his holy Temple : and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked : the very foundations also of the hills shooke, and were remoued, because he was wroth.

8 There went a smoake out of his presence : and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also, and came downe : and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie : he came flying vpon the wings of the wind.

11 Hee made darknesse his secret place : his pavilion round about him with darke water, and thicke clouds to cower him.

12 At the brightnesse of his presence his clouds remoued : hailestones and coales of fire.

13 The Lord also hundreded out of heauen, and the Highest gaue his thunder : haile stones and coales of fire.

14 He sent out his arrowes and scattered them : he cast forth lightnings and destroyed them.

15 The Springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 Hee shall send downe from the high to fetch me : and shall take me out of many waters.

17 He shall deliuer mee from my strongest enemy : and from them which hate mee, for they are too mightie for mee.

18 They prouented mee in the day of troubles : but the Lord was my vpholder.

19 Hee brought mee forth also into a place of libertie : hee brought mee forth, euen because hee had a fauour vnto mee.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands, shall hee recompence mee.

21 Because I haue kept the wayes of the Lord : and haue not forsaken my God, as the wicked doeth.

22 For I haue an eye vnto all his Lawes : and will not cast out his Commandements from mee.

23 I was also vncorrupt before him : and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing : and according vnto the cleanness of my hands in his eye sight.

25 With the holy, thou shalt be holy : and with the perfect man, thou shalt be perfect.

26 With the cleane thou shalt bee cleane : and with the sroward thou shalt learne srowardnesse.

27 For thou shalt saue the people that are in aduersitie : and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men : and with the helpe of my God, I shall leape ouer the wall.

30 The way of God, is an vndefiled way, the word of the Lord also is tried in the fire : he is the defender of them that put their trust in him.

31 For who is God but the Lord ? or who hath any strength except our God ?

32 It is God that girdeth mee with strength of warre : and maketh my way perfect.

33 Hee maketh my feet like Harts feet : and setteth me vp on high.

34 Hee teacheth mine hands to fight : and mine armes shall breake euen a bow of Steele.

35 Thou hast giuen mee the defence of thy saluation : thy right hand also shall hold me vp, and thy louing correction shall make mee great.

36 Thou shalt make roome enough vnder me for to goe : that my foot-steps shall not slide.

37 I will follow vpon mine enemies, and ouertake them : neither will I tarne againe vntill I haue destroyed them.

38 I will smite them that they shall not be able to stand : but fall vnder my feet.

39 Thou hast girded me with strength vnto the battell : thou shalt throw downe mine enemies vnder mee.

40 Thou hast made mine enemies also to turne their backs vpon mee : and I will destroy them that hate mee.

41 They shall cry, but there shall bee none to helpe them : yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliuer mee from the strivings of the people : and thou shalt make mee the head of the heathen.

44 A people whom I haue not knowne : shall serue mee.

45 As soone as they heare of mee, they shall obey mee : but the strange children shall dissemble with mee.

46 The strange children shall faile : and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper : and praised bee the God of my saluation.

48 Euen the God that seeth that I be auenged : and subdueth the people vnto mee.

49 It is he that deliuereth mee from my (cruell) enemies, and setteth mee vp aboue mine aduersaries : thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles : and sing praises vnto thy Name.

51 Great prosperitie giueth hee vnto his King : and sheweth louing kinnesse vnto Dauid his Anointed, and to his seed for euermore.

Cantuarant. Psal. 19.

THe heauens declare the glory of God : and the firmament sheweth his handy worke. *Morning prayer.*

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun : which cometh forth as a bridegroom out of his chamber, and reioyceth as a gyant to runne his course.

6 It goeth soorth from the vntermost part of the heauen, and runneth about vnto the end of it againe : and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, concerning the soule : the Testimony of the Lord is sure, it giueth wisdom vnto the simple.

8 The Statutes of the Lord are right, and reioyceth the heart : the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer : the iudgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then gold, yea, then much fine gold : sweeter also then honey and the honey combe.

11 Moreover, by them is thy seruant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleane thou me from my secret faults.

13 Keepe thy seruant also from presumptuous finnes, lest they get the dominion ouer mee : so shall I bee vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart, be alwayes acceptable in thy sight.

15 O Lord : my strength and my Redeemer.
Exaudiat te Dominus. Psal. 20.

THE Lord heare thee in the day of trouble : the Name of the God of Iacob defend thee.

2 Send thee help from the Sanctuary : and strengthen thee out of Zion.

3 Remember all thy offerings : and accept thy burnt sacrifice.

4 Grant thee thy hearts desire : and fulfill all thy mind.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God : the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen : euen with the wholsome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen : but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen : when we call vpon thee.

Domine in virtute. Psal. 21.
THE King shall reioyce in thy strength, O Lord : exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire : and hast not denied him the request of his lips.

3 For thou shalt present him with the blessings of goodnesse : and shalt set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life : euen for euer and euer.

5 His honour is great in thy saluation : glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euertlasting felicity

and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord, and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feeble thine hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength : so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God (looke vpon mee) why hast thou forsaken me : and art so farre from my health, and from the words of my complaint?

2 O my God I cry in the day time, but thou hearest not : and in the night season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our Fathers hoped in thee : they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee and were holpen : they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man : a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne : they thrust out their lips, and shake their heads, saying.

8 Hee trusted in God that hee would deliuer him : let him deliuer him, if he will haue him.

9 But thou art he that tooke mee out of my mothers wombe : thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne : thou art my God, euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand : and there is none to helpe mee.

12 Many oxen are come about mee : fat bulles of Basan close me in on every side.

13 They gape vpon me with their mouthes : as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt : my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a potsherd, and my tongue cleaueth to my gummets : and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me : and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet : I may tell all my bones, they stand staring and looking vpon mee.

18 They part my garments among them : and cast lots vpon my vesture.

19 But be thou not farre from me, O Lord : thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword : my darling from the power of the dog.

21 Saue mee from the Lyons mouth : thou hast heard mee also from among the hornes of the Vaucomers.

22 I will declare thy Name to my brethren : in the midst of the Congregation will I praise thee.

23 O praise the Lord, ye that feare him : magnifie him, all ye of the seed of Jacob, and feare him all ye seed of Israel.

24 For hee hath not despised nor abhorred the low estate of the poore : hee hath not hidde his face from him : but when he called vnto him, hee heard him.

25 My praise is of thee in the great Congregation : my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied : they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselves, and be turned vnto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords : and he is the gouernour among the people.

29 All such as be sat vpon earth : haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him : and no man hath quickned his owne soule.

31 My feed shall serue him : they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard : therefore can I lacke nothing.

2 Hee shall feed mee in a greene pasture : and lead me forth beside the waters of comfort.

3 He shall conuert my soule : and bring me forth in the paths of righteousness for his Names sake.

4 Yeasthough I walke thorow the valley of the shadow of death, I will feare none euill : for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me : thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life : and I will dwell in the house of the Lord for euer.

Dominus est terra. Psal. 24.

THe earth is the Lords, and all that therein is : the compas of the world, and they that dwell therein.

2 For he hath founded it vpon the Seas : and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise vp in his holy place ?

4 Euenke that hath cleane hands, and a pure heart : and that hath not liſt vpon his mind to vanity, nor sworn to deceiue his neighbour.

5 He shall receiue the blessing from the Lord : and righteousness from the God of his saluation.

6 This is the generation of them that seeke him : euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and bee ye lift vp ye euermolting doores : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and bee ye lift vp ye euermolting doores : and the King of glory shall come in.

10 Who is the King of glory : euen the Lord of hosts, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule. my God, I haue put my trust in thee : O let me not be confounded, neither let mine euemies triumph ouer me.

2 For all they that hope in thee, shall not bee ashamed : but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord : and teach mee thy pathes.

4 Lead me forth in thy trueth, and learne mee : for thou art the God of my saluation, in thee hath bin my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy louing kindnesse which hath bin euer of old.

6 O remember not the sins and offences of my youth : but according to thy mercy, thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in Iudgement : and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and truths vnto such as keepe his Couenant and his Testimonies.

10 For thy Names sake, O Lord : be mercifull vnto my sinne, for it is great.

11 What manis he that feareth the Lords him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease : and his seede shall inherit the land.

13 The secret of the Lord is among them that feare him : and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord : for he shall plucke my feet out of the net.

15 Turne thee vnto mee, and haue mercy vpon mee : for I am desolate and in misery.

16 The sorowes of my heart are enlarged : O bring thou me out of my troubles.

17 Look vpon mine aduersity and misery : and forgine me all my sinne.

18 Consider mine enemies how many they are : and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me : let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing wait vpon me : for mine hope hath bin in thee.

21 Deliuer Israel, O God : out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently : my trust hath bin also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me : try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes : and I will walke in thy trueth.

4 I haue not dwelt with vaine persons : neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord : and so will I goe vnto thine Altar.

7 That I may shew the voyce of thanksgiuings : and tell of all thy wondrous workes.

8 Lord, I haue loued the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners : nor my life with the blood-thirsty.

10 In whose hands is wickednesse, and their right hands are full of gifts.

11 But as for mee, I will walke innocently : O Lord deliuer mee, and be mercifull vnto mee.

12 My foot standeth right : I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

*Evening
prayer.*

THe Lord is my light and my saluation, whom then shall I feare : the Lord is the strength of my life, of whom then shall I be afraid ?

2 When the wicked (even mine enemies and my foes) came vpon me to eat vp my flesh : they stumbled and fell.

3 Though an host of men were laid against mee, yet shall not my heart be afraid : and though there rose vp warre against mee, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require : euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle : yea, in the secret place of his dwelling shall he hide mee, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head : about mine enemies round about mee.

7 Therefore will I offer in his dwelling an oblation with great gladnes : I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee : haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face : thy face Lord will I seeke.

10 O hide not thou thy face from mee : nor cast thy seruant away in displeasure.

11 Thou hast bene my succour : leaue mee not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee : the Lord taketh me vp.

13 Teach mee thy way, O Lord : and lead mee in the right way because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries : for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted : but that I beleue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Aste Domine. Psal. 28.

VNto thee will I cry, O Lord my strength : thinke no scorn of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I cry vnto thee : when I hold vp my hands towards the Mercy-seat of thy holy Temple.

3 O plucke me not away (neither destroy mee) with the vngodly and wicked doers : which speake friendly to their neighbors, but imagine mischief in their hearts.

4 Rewarde them according to their deeds : and according to the wickednesse of their owne inventions.

5 Recompence them after the worke of their hands : pay them that they haue deserued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands : therefore shall hee breake them downe, and not build them vp.

7 Praised bee the Lord : for hee hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped : therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength : and he is the whole some defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance : feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O yee mightie) bring young rammes vnto the Lord : ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name : worship the Lord with holy worship.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation : the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees : yea, the Lord breaketh the Cedars of Libanus.

6 Hee made them also to skip like a calfe : Libanus also and Syron like a young Unicorn.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth young, and discouereth the thicke bushes : in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood : and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people : the Lord shall giue vnto his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

IWill magnifie thee, O Lord, for thou hast set me vp : and not made my foes to triumph ouer me.

2 O Lord, my God, I cryed vnto thee : and thou hast healed me.

3 Thou Lord hast brought my soule out of hell : thou hast kept my life from them that goe downe to the pit.

4 Sing praises to the Lord (O ye Saints of his) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heauinesse may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I said, I shall neuer be remooued : thou Lord of thy goodnesse hast made my hill too strong.

7 Thou diddest turne thy face (from me) and I was troubled.

8 Then cryed I vnto thee, O Lord : and gate me vnto my Lord right humbly.

9 What profit is there in my blood : when I goe downe into the pit ?

10 Shall the dust giue thanks vnto thee : or shall it declare thy truth ?

11 Heare, O Lord, and haue mercy vpon mee : Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy : thou hast put off my sackcloth, and girded mee with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing : O my God, I will giue thanks vnto thee for euer.

In te Domine speravi. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

1 Bow downe thine eare to me: make haste to deliuer me.

2 And be thou my strong rocke, and the house of defences: that thou mayest saue me.

3 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

4 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

5 Into thy hand I commend my spirit: for thou hast redeemed mee, O Lord, thou God of truth.

6 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

7 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

8 Thou hast not that me vp into the hand of the enemy: but hast set my feet in a large roome.

9 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heavynesse, yea, my soule, and my body.

10 For my life is waxen old with heavynesse: and my yeeres with mourning.

11 My strength faileth me, because of mine iniquitie: and my bones are consumed.

12 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueighed themselves from mee.

13 I am cleane forgotten, as a dead man out of mind: I am become like a broken vessell.

14 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

15 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

16 My time is in thine hand, deliuer mee from the hand of mine enemies: and from them that persecute me.

17 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

18 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion, and be put to silence in the graue.

19 Let the lying lips be put to silence: which cruelly, disdainfully, and despightfully speake against the righteous.

20 O how plenefull is thy goodnesse, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the founes of men.

21 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

22 Thanks be to the Lord: for hee hath shewed me marueilous great kindnesse in a strong city.

23 And when I made haste, I said: I am cast out of the fight of thine eyes.

24 Neuertheless, thou heardest the voice of my prayer: when I cryed vnto thee.

25 O loue the Lord, allye his Saints: for the Lord preferreth them that are faithfull, and pleneously rewardeth the proud doer.

26 Be strong, and hee shall establish your heart: allye that put your trust in the Lord.

Beati quorum. Psal. 32.

Blessed is he whose varietousnesse is forgiven: and whose sinne is covered.

2 Blessed is the man, vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine varietousnesse haue I not hid.

6 I said, I will confesse my finnes vnto the Lord: and thou forgavest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Reue not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whose putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull allye that are true of heart.

Exultate iusti. Psal. 33.

Reioyce in the Lord, O yee righteous: for it becommeth well the iust to be thankfull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute & instrument of ten stringes.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loneth righteounesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: & all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the deep as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, allye that dwell in the world.

9 For he spake and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to bee of none effect, and casteth out their counsels of Princes.

11 The counsell of the Lord shall endure: for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord: Iehoua: and blessed are the folke that hee hath chosen to him to be his inheritances.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saved by the multitude of an host: neither is any mighty man deliuered by much strength.

Evening prayer.

16 An horse is counted but a vaine thing to save a man: neither shall hee deliver any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliver their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindeesse (O Lord) bee vpon vs: like as wee doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thanks vnto the Lord: his praise shall cuer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard me: yea hee deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore cryeth, and the Lord heareth him: yea, and saueh him out of all his troubles.

7 The Angel of the Lord carrieth round about them that feare him: and deliuereth them.

8 O tast and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, yee that be his Saints: for they that feare him lack nothing.

10 The Lyons doe lacke, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that letteth to liue, and would saue his good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him shall not be destitute.

Indicam Domino. Psal. 35.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them: and persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischief for me.

5 Let them bee as the dust before the the wind: and the Angel of the Lord scatter them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a suddendestruction come vpon him vnawares, and his net that he hath laid priuily, catch him selfe: that he may fall into his owne mischief.

9 And my soule be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoyleth him.

11 False witness did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had been my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abjects came together against me vnawares, making mowes at me and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this? O deliuer my soule from the calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them wiske with their eyes, that hate me without a cause.

20 And why? their coming is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and sayd: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake, and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lord, my God, according to thy righteousness: and let them not triumph ouer mee.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together, that reioyce at my trouble: let them bee clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousness: and of thy praise all the day long.

Diris

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath leit off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefes vpon his bed, and hath set himselfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfullnesse vnto the clouds.

6 Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord, shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuers.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foete of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast down, and shall not be able to stand.

Noli amulari. Psal. 37.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall sowne be cut downe like the grasse: and be withered euen as the Greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doth after euill counsels.

8 Leane off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be meaued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a litle while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorn: for hee hath seene that his day is coming.

14 The vngodly, haue drawne out the sword, and

haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall go thorow their owne hearts: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the daies of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the sinne shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall bee rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seeds begging their bread.

26 The righteous is euer mercifull and lendeth, and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euer more.

28 For the Lord loneth the thing that is right: he forsaketh not his that be godly, but they are preserved for euer.

29 The righteous shall be punished: as for the seed of the vngodly it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will bee talking of iudgement.

32 The Law of his God is in his heart: and his iustings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hands: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a Greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Morning
epr.

Domine ne in furore. Pſal. 38.

Put mee not to rebuke (O Lord) in thine anger: neither chasteen mee in thy heavy displeasure.

2 For thine arrowes sicke fast in mee: and thy hand presseth mee sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesſes are gone ouer my head: and are like a sore burden too heavy for mee to beare.

5 My wounds stinke, and are corrupt: through my foolishnesſe.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and forefiniten: I haue roared for the very disquietnesſe of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood a-farre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesſe, and imagined deceit all the day long.

13 As for me, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord I put my trust: thou shalt answer for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot stipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heavinesſe is euer in my sight.

18 For I will confesse my wickednesſe: and beaſe ſorry for my sinne.

19 But mine enemies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou farre from me.

22 Haſte thee to helpe mee: O Lord God of my ſaluation.

Dixi Custodiam. Pſal. 39.

ISaid I will take heed to my waies: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to mee.

4 My heart was hot within me, and while I was thus musing, the fire kindled and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may bee certified how long I haue to liue.

6 Behold, thou haſt made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verely, euery man liuing is also gether vanity.

7 For man walketh in a vaine shadow, and dis-

quieteth himſelfe in vaine: hee heapeth vp riches, and cannot tell who ſhall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the means of thy heavy hand.

12 When thou with rebukes doeſt chasteen man for sinne, thou makeſt his beauty to consume away, like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares conſider my calling: hold not thy peace at my teares.

14 For I am a ſtranger with thee, and a ſojourner: as all my Fathers were.

15 O ſpare mee a little, that I may recouer my ſtrength: before I goe hence, and bee no more ſcene.

Expectans expectaui. Pſal. 40.

IWaited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 Hee brought me alſo out of the horrible pit, out of the myre and clay: and ſet my feet vpon the rocks, and ordered my goings.

3 And hee hath put a new Song in my mouth: euen a thankſgiving vnto our God.

4 Many ſhall ſee it, and feare: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not vnto the proud, and to ſuch as goe about with lies.

6 O Lord my God, great are thy wondrous workes which thou haſt done: like as be alſo thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and ſpeake of them: they ſhould bee more then I am able to expreſſe.

8 Sacrifice and meat offering thou wouldſt not haue: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſinne haſt thou not required: then ſaid I, loe, I come.

10 In the volume of the booke it is written of mee, that I ſhould fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great Congregation: loe, I will not reſtraine my lips, O Lord, and that then knoweſt.

12 I haue not hid thy righteousnesſe within my heart: my talking hath bene of thy trueth, and of thy ſaluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnes and thy truth alway preſerue me.

15 For innumerable troubles are come about me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp: yea, they are more in number then the haire of my head, and mine heart, hath failed mee.

16 O Lord, let it be thy pleaſure to deliuer me: make haſt (O Lord) to helpe mee.

17 Let them bee aſhamed and confounded together that ſeek after my ſoule to deſtroy it: let them be drinen backward, and put to rebuke that wiſh mee euill.

18 Let them bee desolate and rewarded with shame, that say vnto mee: He vpon thee, he vpon thee.

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for mee, I am poore and needy: but the Lord careth for mee.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is hee that considereth the poore (and neede:) the Lord shall deliuer him in the time of trouble.

2 The Lord y^eserue him and keepe him aline, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sicknesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his Name perish?

6 And if he come to see me, he speakech vanity: and his heart conceiuech falshood within himselfe, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: & now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend, whom I trusted: which did also ear of my bread, hath laid great wait for mee.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward thee.

11 By this I know thou fauour est me: that mine enemy doeth not triumph against me.

12 And when I am in my health, thou vpholdest mee: and shalt set me before thy face for euer.

13 Blessed bee the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

Like as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meat day and night: while they daily say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I poure out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thanksgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water pipes: all thy waies and stormes are gone ouer me.

10 The Lord hath granted his sowing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me: Why goest thou heauily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble mee) cast me in the teeth.

13 Namely, while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Indica me Deus. Psal. 43.

Give sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goest thou heauily, while the enemy oppresseth mee?

3 O send out thy light and thy trueth, that they may lead me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance and my God.

Deus auxilius. Psal. 44.

Wee haue heard with our eares, O God, our Fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession: thou rowest their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, O God: send helpe vnto Iacob.

6 Through thee will we overthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou lettest vs bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about vs.

15 Thou makest vs to bee a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath covered mee.

17 For the voice of the slanderer and blasphemers for the enemy and aunger.

18 And though all this be come vpon vs, yet doe wee not forget thee: nor beaue our selues forwardly in thy Couenant.

19 Our heart is not turned backe: neither our Reps gone out of thy way.

20 No, not when thou hast smitten vs into the places of Dragoustand couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for hee knoweth the vary secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou? Awake, and bee not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise, and helpe vs: and deliuer vs for thy mercies sake.

Eruffanit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meeknesse, and righteoufnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the midst among the Kings enemies.

7 Thy Seat (O God,) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loved righteoufnesse, and hated iniquity: wherefore God, (euen thy God) hath anointed thee with the oyle of gladnesse about thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the yuory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold wrought about with diuers colours.

11 Harken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee shall bee brought vnto the King in raiment of needle-worke: the virgins that bee her fellows, shall beare her company, and shall bee brought vnto thee.

16 With ioy and gladnes shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt haue children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thanks vnto thee, world without end.

Dens noster refugium. Psal. 46.

GOD is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hills be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: and though the mountaies shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most High.

5 God is in the midst of her, therefore shall she not bee remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath wrought vpon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

Clap your hands together (all ye people:) O sing vnto God with the voyce of melody.

2 For the Lord is high and to bee feared: hee is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the Nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loved.

5 God is gone by with a merry noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto our God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GREAT is the Lord, and highly to bee praised: in the City of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North-side lieth the City of the great King: God is well knownen in her palaces as a fire refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astounded, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt breake the ships of the Sea: thou shalt row the East wind.

7 Like as we haue heard, so haue we seene in the City

citye of the Lord of hostes, in the city of our God :
God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God :)
in the midit of thy Temple.

9 O God, according vnto thy Name, so is thy praise
vnto the the world end : thy right hand is full of
righteousnesse.

10 Let the mount Sion reioyce, and the daughters
of Iuda be gladd because of thy iudgements.

11 Walke about Sion, and goe round about hre :
and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses:
that ye may tell them that come after.

13 For this God is our God for euer and euer :
he shall be our guide vnto death.

Audite hec omnes. Psal. 49.

O Heare ye this all ye people : ponder it with
your eares, al you that dwell in the world.

1 High and low, rich and poore : one with a-
nother.

2 My mouth shall speake of wisdom : and my
heart shall muse of vnderstanding.

4 I will encline mine eare to the parable : and
shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wic-
kednesse : and when the wickednesse of my heeles
compasseth me round about ?

6 There be some that put their trust in their
goods : and boast themselves in the multitude of
their riches.

7 But no man may deliuer his brother : nor make
agreement vnto God for him.

8 For it cost more to redeeme their soules : so
that he must let that alone for euer.

9 Yea, though he liue long : and see not the
grave.

10 For he seeth that wisdom also die and perish
together : as well as the ignorant and foolish, and
leaueth their riches for other.

11 And yet they thinke that their houses shall
continue for euer : and that their dwelling places
shall endure from one generation to another, and
call the lands after their owne names.

12 Neuerthelesse, man will not abide in honour :
seeing he may be compared vnto the Beasts that
perish, this is the way of them.

13 This is their foolishnesse : and their posterity
praise their saying.

14 They lie in hell like sheepe, death gnaweth
vpon them, and the righteous shall haue dominati-
on of them in the morning : their beauty shall
consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the
place of hell : for he shall receiue me.

16 Be not thou afraid though one bee made rich :
or if the glory of his house be increased.

17 For he that cary nothing away with him when
dieth : neither shall his pompe follow him.

18 For while hee liued, he counted himselfe an
happy man : and so long as thou doest well vnto
thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers :
and shall neuer see light.

20 Man being in honour hath no vnderstanding :
but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

The Lord, euen the most mighty God hath spo-
ken : and called the world from the rising vp
of the Sun vnto the going downe thereof.

2 Out of Sion hath God appeared : in perfect
beauty.

3 Our God shall come : and shall not keepe si-
lence : there shall goe before him a consuming fire,
and a mighty tempest shall bee stirred vp round
about him.

4 He shall call the heauen from about : and the
earth that he may iudge his people.

5 Gather my Saints together vnto me, those that
haue made a Couenant with me with sacrifice.

6 And the heauens shall declare his righteous-
nesse : for God is iudge himselfe.

7 Heare, O my people, and I will speake : I my
selfe will testifie against thee, O Israel, for I am
God euen thy God.

8 I will not reprove thee because of thy sacrifi-
ces, or for thy burnt offerings : because they were
not alway before me.

9 I will take no bullock out of thine house : nor
he goats out of thy folds.

10 For all the beasts of the Forrest are mine : and
so are the cattels vpon a thousand hills.

11 I know all the fowles vpon the mountaine : and
the wild beasts of the field are in my sight.

12 If I be hungry I will not tell thee : for the
whole world is mine, and all that is therein.

13 Thinkst thou that I will eat buls flesh : and
drinke the blood of goats ?

14 Offer vnto God thanksgiuings : and pay thy
vowes vnto the most High.

15 And call vpon me in the time of trouble : so
will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God : Why dost
thou preach my Lawes, and takest my Couenant in
thy mouth ?

17 Whereas thou hatest to be reformed : and hast
cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst
vnto him : and hast bene partaker with the adul-
terers.

19 Thou hast let thy mouth speake wickednesse :
and with thy tongue thou hast set forth deceit.

20 Thou hast set and spakst against thy brothers
yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my
tongue, and thou thoughtest wickedly, that I am
euen such a one as thy selfe : but I will reprove
thee, and set before thee the things that thou hast
done.

22 O consider this, ye that forget God : lest I pluck
you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he ho-
noureth me : and to him that ordereth his conuer-
sation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great
goodnesse : according to the multitude of thy
mercies, doe away mine offences.

2 Wash me thoroughly from my wickednesse : and
cleans me from my sinne.

3 For I knowe my faults : and my sin is e-
uer before me.

4 Against thee only haue I sinned, and done this
euill in thy sight : that thou mightest be iustified
in thy saying, and cleare when thou art iudged.

5 Behold, I was hapen in wickednesse, and in sin
hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts,
and shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with hyssope, and I shall
be cleane : thou shalt wash mee and I shall be whiter
then snow.

8 Thou shalt make mee heare of ioy and glad-
nesse.

nesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my finnes: and put out all my misdeedes.

10 Make me a cleane heart (O God): and renew a right spirit within me.

11 Cast me not away, from thy presence: and take not thy holy spirit from me.

12 O giueme the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerred vnto thee.

14 Deliuere me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the wales of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes: with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Quid gloriaris. Psal. 52.

Why boastest thou thyselfe, thou tyrant: that thou canst doe mischief?

2 Whereas the goodnesse of God: endureth yet daye.

3 The tongue imagineth wickednesse: and with lies thou cuttest like a sharpe razor.

4 Thou hast loued vnrighteousnes more then goodnesse: and to talke of lies more then righteousness.

5 Thou hast lured to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for enemie: he shall take thee, and pluck thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for ever and ener.

10 I will alwaies giue thanks vnto thee, for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit impius. Psal. 53.

The foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way: they are altogether become abominable: there is also none that doth good, nor one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAUE me O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord): because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEARE my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto mee, and heare mee: how I mourne in my prayer and am vexed.

3 The enemy cryeth so, and the vngodly cometh on so fast: for they are minded to doe me some mischief, so maliciously are they set against mee.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: & an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flie away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the storme wind and tempest.

9 Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the walles thereof: mischief is also and sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euill thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord shall saue me.

18 In the evening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace from

from the battell that was against me: for there were many with me.

20 Ye euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his Cosement.

22 The words of his mouth were softer then butter, hauing war in his heart: his words were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and he shall pouerish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not liue out halfe their daies: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to denoure me: he is dayly fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my words: all that they imagine isto do me euill.

6 They hold altogether and keepe themselves close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou O God? in thy displeasure shalt cast them downe.

8 Thou tellest my sittings, put my teares into thy bottle: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee O God I will pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shal perforce me the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send forth his mercy and truth: my soule is among Lyons.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Sivere vniq. Psal. 58.

ARe your mindes set vpon righteousness, O ye Congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednes.

3 The vngodly are froward euen from their mothers wombe: asfoune as they be borne, they goe astray and speake lies.

4 They are as venomous as the poyson of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their months, smite the iaw bones of the Lyons, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a fainele, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce, when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against mee. Singing prayer.

2 O deliuer me from the wicked doers: and saue me from the blood thirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dog, and runne about through the city.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plentifully: and God shall let mee see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the evening they will returne: grinne like a doge, and will goe about the Citie.

15 They will runne heere and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy becomes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.
Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast alfo bene displeased, O turne thee vnto vs againe.

1 Thou hast moued the land, and diuided it: heale the fores thereof, for it shaketh.

2 Thou hast shewed thy people heany things: thou hast giuen vs a drink of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head, Iudah is my Law giuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia bee thou glad of me.

9 Who will lead me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

Hear me crying, O God: giue eare vnto my prayer.

1 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

2 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong rowre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shal be vnder the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulness, that they may preferre him.

8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deus. Psal. 62.

My soule truly waiteth still vpon God: for of him cometh my saluation.

2 He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken abadge.

4 Their denice is onely how to put him out whom God will exalt: theire delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuer thelesse, my soule, wait thou, still vpon God: for my hope is in him.

6 He truly is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my healk and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men they are but vanity, the children of men are deceitfull vpon & weights: they are altogether lighter then vanity it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest every man according to his worke.

Deus Deus, meus. Psal. 63.

O God, thou art my God: early will I seeke thee

1 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where now water is.

3 Thus haue I looked for thee in holinesse: that I might beheld thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it werewith marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake lies shall be stopped.

Exaudi Deus. Psal. 64.

Hear me voyce, O God, in my prayer: preferre my life from feare of the Enemy.

2 Hide me from the gathering together of the froward: & from the insurrection of wicked doers

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keep secret among themselves, eueny man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall: inasmuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shalbe glad.

Te decet hymnus. Psal. 65.

THOU, O God, art praised in Sion: and vnto thee shal the vow be performed in Ierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against mee: O be thou mercifull vnto our finnes.

4 Blessed is the man whom thou choosest, and receiuest vnto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousness, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which filleth the raging of the Sea: and the noise of his waves, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blestest it: thou makest it very plenteous.

10 The riuier of God, is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blestest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wilderness: and the little hills shall reioyce on euery side.

14 The folds shalbe full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Reioyfull in God all ye lands: sing praises vnto the honor of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liers vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went thorow the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleue, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as silver is tryed.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferdest men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and wil pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from mee.

Drumifer. cantic. Psal. 67.

God bee mercifull vnto vs and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

2 That thy way bee knowne vpon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Let God arise, and let his enemies be scattered: *Morning prayer.* let them also that hate him, flee before him.

2 Like as the smoke vanissheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one mind in an house, and bringeth the prisoners out of captiuitie: but letteth the rannagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wilderness.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritances: and refreshed it when it was weary.

10 Thy Congregation shall dwell therein: for thou O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household diuided the spoyle.

13 Though

13 Though ye haue lien among the pots, yet shall ye be as the wings of a doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then werethey as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye, ye high hills? this is Gods hill; in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charrets of God are twenty thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captivity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 Hee is our God, euen the God of whom cometh saluation: God is the Lord, by whom wee escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine towne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of the dogges, may be red through the same.

24 It is well seene, O God, how thou goest: how thou, my God and King, goest in the Sanctuary.

25 The Singers goe before, the Minstrels follow after: in the midit are the damoels playing with the Timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iudah their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: to stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, and multitude of the mightie are scattered abroad among the beasts of the people, (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Moirans land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heavens ouer all from the beginning: loe, he hath send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power: vnto his people. Blessed be God.

Saluum me fac. Psal. 69.

uing
yer. **S**Aue mee, O God: for the waters are come in euen vnto my soule.

2 I sticke fast in the deep myre, where no ground is: I am come into deepe waters, so that the floods runne ouer mee.

3 I am weary of crying, my throat is dry: my

fight faileth me, for waiting so long vpon my God.

4 They that hate me without a cause, are more then the haire of my head: they that are mine enemies and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer rooke: God thou knowest my simplesnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofes: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and chastened myselfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: and they iested vpon mee.

12 They that sit in the gate, speake against mee: and the drunkards make songs vpon mee.

13 But, Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercy: euen in the truth of thy saluation.

15 Take me out of the myre that I sink not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow mee vp: and let not the pit shuther mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnes is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee and heare mee.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowne my reproofes, my shame and my dishonor: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to haue pity on mee, but there was no man, neither found I any to comfort mee.

22 They gaue mee gall to eat: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselves withall: and let the things that should haue bene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold on them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heavinesse: thy helpe (O God) shall lift mee vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullocke that hath hornes and hoofs.

33 The humble shall consider this, and be glad :
seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore and despiseth not his prisoners.

35 Let heauen and earth praise him : the Sea and all that mooneth therein.

36 For God will saue Sion, and build the cities of Iudah : that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherit it : and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God, to deliuer me : make haste to helpe me, O Lord.

1 Let them bee ashamed and confounded, that seeke after my soules : let them bee turned backward and put to confusion that wish me euill.

2 Let them (for their reward) be soone brought to shame : that cry ouer me, There, there.

3 But let all those that seeke thee be ioyfull and glad in thee, and let all such as delight in thy saluation, say alway, The Lord be praised.

4 As for mee, I am poore, and in misery : haste thee vnto me (O God).

5 Thou art my helper and my Redeemer : O Lord, make no long tarrying.

In te Domine, speraui. Psal. 71.

IN thee, O Lord haue I put my trust, let mee neuer be put to confusion : but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee and saue me.

1 Be thou my strong hold, whereunto I may alway resort : thou hast promised to helpe mee, for thou art my house of defence, and my castle.

2 Deliuer me, O my God, out of the hand of the vngodly : out of the hand of the vnrighteous and cruell man.

3 For thou, O Lord God, art the thing that I long for : thou art my hope euen from my youth.

4 Through thee haue I been holden vp euer since I was borne : thou art hee that tooke me out of my mothers wombe, my praise shall be alway of thee.

5 I am become as it were a monster vnto many : but my sure trust is in thee.

6 O let my mouth be filled with thy praise : (that I may sing of thy glory) and honor all the day long.

7 Cast me not away in the time of age : forsake me not when my strength faileth me.

8 For mine enemies sprake against me, and they that lay wait for my soule, take their counsell together, saying : God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

9 Go not far from mee, O God : my God, haste thee to helpe me.

10 Let them bee confounded and perish, that are against my soule : let them be covered with shame and dishonour that seeke to doe me euill.

11 As for mee, I will patiently abide alway : and will praise thee more and more.

12 My mouth shall daily speake of thy righteousnesse and saluation : for I know no end thereof.

13 I will goe forth in the strength of the Lord God : and will make mention of thy righteousnesse onely.

14 Thou (O God) hast taught me from my youth vp vntill now : therefore will I tell of thy wondrous workes.

15 For sake me not, O God, in mine old age, when I am grayheaded : vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse (O God) is very high, and great things are they that thou hast done : O God, Who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee ? and yet didst thou turne and refresh mee : yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour : and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musick : vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will bee faime when I sing vnto thee : and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long : for they are confounded and brought vnto shame that seeke to doe me euill.

Deus Iudicium. Psal. 72.

Give the King thy iudgements (O God) : and thy righteousnesse vnto the Kings foune.

1 Then shall hee iudge the people according vnto right : and defend the poore.

2 The mountaines also shall bring peace : and the little hills righteousnesse vnto the people.

3 He shall keepe the simple folke by their right : defend the children of the poore, and punish the wrong doer.

4 They shall feare thee as long as the Sunne and Moone endureth : from one generation to another.

5 Hee shall come downe like the raine into a fleece of wooll : euen as the drops that water the earth.

6 In his time shall the righteous flourish : yea, and abundance of peace, so long as the Moone endureth.

7 His dominion shall bee also from the one Sea to the other : and from the flood vnto the worlds end.

8 They that dwell in the wildernes shall kneele before him : his enemies shall lick the dust.

9 The Kings of Tharsis and of the yles shall giue presents : the Kings of Arabia and Saba shall bring gifts.

10 All Kings shall fall downe before him : all nations shall doe him seruice.

11 For he shall deliuer the poore when he crieth : the needy also, and him that hath no helper.

12 Hee shall be fauourable to the simple and needy : and shall preserve the soules of the poore.

13 He shall deliuer their soules from falsheod and wrong : and deare shall their blood be in his sight.

14 Hee shall liue, and vnto him shall be giuen of the gold of Arabia : prayer shall be made euer vnto him, and dayly shall he be praised.

15 There shall be an heape of corne in the earth high vpon the hills : his fruit shall shake like Libanus, and shall be greene in the city like grasse vpon the earth.

16 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities : which shall be blessed through him, and all the heathen shall praise him.

17 Blessed bee the Lord God, euen the God of Israel : which onely doth wondrous things.

18 And blessed bee the Name of his Maiestie for euer : and all the earth shall bee filled with his Maiesty. Amen, Amen.

Quam bonus Israel. Psal. 73.

Truely God is louing vnto Israel such as are of a cleane heart.

3 Neuer

3 Neuerthelesse my feet were almost gone : my treadings had well nigh slip.

3 And why? I was grieved at the wicked : I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death : but are lustie and strong.

5 They come in no misfortune like other folke : neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride : and overwhelmed with crueltie.

7 Their eyes swell with fatnesse : and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy : their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen : and their tongue goeth through the world.

10 Therefore fall the people vnto them : and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it : is there knowledge in the most Highest?

12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession : and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I bene punished : and chastened euery morning.

14 Yea, and I had almost said euen as they : but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this : but it was too hard for mee.

16 Vntill I went into the Sanctuary of God : then vnderstood I the end of these men.

17 Namely, how thou dost set them in slippery places : and castest them downe and destroyest them.

18 Oh how suddenly doe they consume : perish, and come to a sea, full end.

19 Yea euen like as a dreame when one awaketh : so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieved : and it went euen through my reins.

21 So foolish was I and ignorant : euen as it were a beast before thee.

22 Neuerthelesse, I am alwayes by thee : for thou hast holden me by my right hand.

23 Thou shalt guide mee with thy counsell : and after that receiue me with glory.

24 Whom haue I in heauen but thee : and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my porcion for euer.

26 For loe, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speake of all thy works, in the gates of the daughter of Sion,
Psalmus David. Psal. 74.

O God, wherefore art thou absent from vs so long : why is thy wrath so hote against the sheepe of thy pasture?

1 O thinke vpon thy Congregation : whom thou hast purchased and redeemed of old.

2 Thinke vpon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

3 Lift vp thy feet, that thou mayest venterly destroy euery enemy which hath done euill in thy Sanctuary.

4 Thine aduersaries are in the midst of the congregation : and set vp their banners for tokens.

5 He that hewed timber afore out of the thicke trees : was knowne to bring it to an excellent worke.

6 But now they breake downe all the carved worke thereof : with axes and hammers.

7 They haue set fire vpon thy holy places : and haue defiled the dwelling place of thy Name, euen vnto the ground.

8 Yea, they said in their hearts, Let vs make hauoke of them altogether : thus haue they burnt vp all the houses of God in the land.

9 We see not our tokens, there is not one Prophet more : no not one is there among vs that vnderstandeth any more.

10 O God, how long shall the aduersary doe this dishonour : how long shall the enemy blaspheme thy Name, for euer?

11 Why withdrawest thou thy hand : why pluckest not thou thy right hand out of thy bosome, to consume the enemy?

12 For God is my King of old : the helpe that is done vpon earth, he doth it himselfe.

13 Thou diddest diuide the Sea through thy power : thou brakest the heads of the dragons in the waters.

14 Thou smitest the heads of Leviathan in peeces : and gauest him to bee meat for the people in the wilderness.

15 Thou broughtest out fountaines and waters out of the hard rocks : thou driedst vp mighty waters.

16 The day is thine, and the night is thine : thou hast prepared the light and the Sun.

17 Thou hast set all the borders of the earth : thou hast made Summer and Winter.

18 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

19 O deliuer not the soule of thy Turtle dove vnto the multitude of the enemies : and forget not the congregation of the poore for euer.

20 Looke vpon the Covenant for all the earth is full of darknesse, and cruell habitations.

21 Oh let not the simple goe away ashamed : but let the poore and needy giue praise vnto thy Name.

22 Arise O God, maintaine thine owne cause : remember how the foolish man blasphemeth thee daily.

23 Forget not the voyce of thine enemies : the presumption of them that hate thee increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thanks : yea, vnto thee doe we giue thanks.

1 Thy Name also is so high : and that doe thy wondrous workes declare.

2 When I receiue the Congregation : I shall iudge according vnto right.

3 The earth is weale, and all the inhabitants thereof : I beare vp the pillars of it.

4 I said vnto the fooles, Deale not so madly : and to the vngodly : Set not vp your horne.

5 Set not vp your horne on high : and speake not with a stiffe necke.

6 For promotion cometh neither from the East, nor from the West : nor yet from the South.

7 And why? God is the Iudge : hee putteth downe one, and setteth vp another.

8 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and hee poureth out of the same.

9 As for the dregs thereof : all the vngodly of the earth shall drinke them, and sucke them out.

10 But

11 But I will talke of the God of Iacob : and praise him for euer.

12 All the hornes of the vngedly also will I breake : and the hornes of the righteous shall bee exalted.

Notus in Iudea. Psal. 76.

IN Iury is God knowne : his Name is great in Israel.

2 At Salem is his Tabernacle : and his dwelling in Sion.

3 There brake hee the arrowes of the bow : the shield, the sword, and the battell.

4 Thou art of more honour and might : then the hills of the robbers.

5 The proud are robbed, they haue slept their sleepe : and all the men whose hands are mightie, haue found nothing.

6 At thy rebuke (O God, of Iacob :) both the chariet and horse are fallen.

7 Thou : euen thou art to bee feared : and who may stand in thy sight when thou art angry ?

8 Thou diddest cause thy iudgement to be heard from heauen : the earth trembled, and was still.

9 When God arose to iudgement : and to helpe all the meeke vpon earth.

10 The fiercenes of man shall turne to thy praife : and the fiercenes of them shalt thou reframe.

11 Promise vnto the Lord your God, and keepe it all yee that be round about him : bring presents vnto him that ought to be feared.

12 Hee shall reframe the spirit of Princes : and is wonderfull among the Kings of the earth.

Vocemead Dominum. Psal. 77.

I Will cry vnto God with my voyce : euen vnto God will I cry with my voyce, and hee shall hearken vnto mee.

1 In the time of my trouble I sought the Lord : my fore ran, and ceased not, in the night season my soule refused comfort.

2 When I am in heavinesse, I will thinke vpon God : when my heart is vexed, I will complaine.

3 Thou holdest mine eyes waking : I am so feeble, that I cannot speake.

4 I haue considered the dayes of old : and the yeeeres that are past.

5 I call to remembrance my Song : and in the night I commane with mine owne heart, and search out my spirits.

6 Will the Lord absent himselfe for euer : and will he be no more intreated ?

7 Is his mercy cleane gone for euer : and is his promise come vtterly to an end for euer more ?

8 Hath God forgotten to be gracious : and will he that vp his louing kindnesse in displeasure ?

9 And I said, It is mine owne infirmity : but I will remember the yeeeres of the right hand of the most Highest.

10 I will remember the workes of the Lord : and call to mind the wonders of old time.

11 I will thinke also of all thy workes : and my talking shall be of thy doings.

12 Thy way, O God, is holy : who is so great a God (as our God ?)

13 Thou art the God that doeth wonders : and hast declared thy power among the people.

14 Thou hast mightily deliuered thy people : euen the founes of Iacob and Ioseph.

15 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

16 The clouds powred out water, the ayre thunders : and thine arrowes went abroad.

17 The voyce of thy thunder was heard round about : the lightnings shone vpon the ground, the earth was moued and shooke withall.

18 Thy way is in the Sea, and thy paths in the great waters : and thy footsteps are not knowne.

19 Thou leddest thy people like sheepe : by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Hear my Law, O my people : encline your eares vnto the words of my mouth.

1 I will open my mouth in a parable : I will declare hard sentences of old.

2 Which we haue heard, and knowne : and such as our Fathers haue told vs.

3 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderfull workes, that he hath done.

4 Hee made a Covenent with Iacob, and gaue Israel a Law : which hee commanded our forefathers to teach their children.

5 That their posterity might know it : and the children which were yet vnborne.

6 To the intent that when they came vp : they might shew their children the same.

7 That they might put their trust in God : and not forget the workes of God, but to keepe his Commandements.

8 And not to bee as their forefathers, a faithlesse and stubborne generation : a generation, that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

9 Like as the children of Ephraim : which being harnessed, and carrying bowes, turned themselves backe in the day of battell.

10 They kept not the Covenent of God : and would not walke in his Law.

11 But forgot what hee had done : and the wonderfull workes which he had shewed for them.

12 Marueilous things did hee in the sight of our forefathers in the land of Egypt : euen in the field of Zoan.

13 He diuided the Sea and let them goe thorow : he made the waters to stand on an heap.

14 In the day time also he led them with a cloud : and all the night through with a light of fire.

15 He claue the hard rockes in the wilderness : and gaue them drinke thereof, as it had bene out of the great depth.

16 Hee brought waters out of the stony rocke : so that it gushed out like the rivers.

17 Yet for all this they sinned more against him : and prouoked the most Highest in the wilderness.

18 They tempted God in their hearts : and requiued meat for their lust.

19 They spake against God also, saying : Shall God prepare a table in the wilderness ?

20 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall : but can hee giue bread also, or prouide flesh for his people ?

21 When the Lord heard this, he was wroth : so the fire was kindled in Iacob, and there came vp heauy displeasure against Israel.

22 Because they beleued not in God : and put not their trust in his holpe.

23 So hee commanded the clouds about : and opened the doores of heauen.

24 Hee rained downe Manna also vpon them for to eat : and gaue them food from heauen.

25 So man did eat Angels food : for hee sent them meat enough.

*Enting
Prayer*

27 Hee

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the South-west wind.

28 Hee rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the Sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eat and were well fill'd, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes the heauy wrath of God came vpon them, and slew the wealthie of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and belied not his wondrous workes.

33 Therefore their daies did hee consume in vanities: and their yeeres in trouble.

34 When hee slew them they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But he was so mercifull that he forgave their misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hand: and of the day when hee deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them with vipers: and frogs to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grasshopper.

48 Hee destroyed their Vines with hailestones: and their mulberry trees with the frost.

49 He smote their cattell also with hailestones: and their flocks with hote thunderboltes.

50 Hee cast vpon them the furiosnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soules from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and carried them in the wilderness like a flocke.

54 He brought them out safely, that they should not feare: and overwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backs, and fell away like their forefathers starting aside like a broken bow.

59 For they grieved him with their hill Altars: & prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tookes sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their Power into captivity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the swords: and there were nowidowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iudah: euen the hill of Zion which hee loued.

70 And there hee builded his Temple on high: and laide the foundation of it like the ground which he hath made continually.

71 Hee chose Dauid aliohis seruant: and tooke him away from the sheepe folds.

72 As he was following the Ewes great with young ones, hee tooke him: that he might feed Iacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

O God the heathen are come into thine inheritance: thy holy Temple haue they desiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scoone and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy ieaousie burne like fire for ever?

6 Powre our thine indignation vpon the heathen that haue not knowne thee: and vpon the kingdoms, that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore doe the heathen say: Where is now thy God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull fighting of the prisoners come before thee : according to the greatnesse of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee : reward thou them (O Lord) seven fold into their bosome.

14 So wee that be thy people and sheepe of thy pasture, shall gine thee thanks for euer : and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEARE, O thou shepheard of Israel, thou that hearest Ioseph like a sheepe : shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasse : stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God : shew the light of thy countenance, and wee shall be whole.

4 O Lord God of hosts : how long wilt thou bee angry with thy people that praye.

5 Thou feedest them with the bread of teares : and giest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours : and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen and planted it.

9 Thou madest roome for it : and when it had taken root, it filled the land.

10 The hills were couered with the shadow of it : and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea : and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge : that all they that goe by plucke off her grapes ?

13 The wild Beere out of the wood doth root it vp : and the wild beaſts of the field deuoure it.

14 Turne thee againe thou God of hosts, looke downe from heauen : behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand : and vpon the son of man whom thou madest so strong for thy owne selfe.

18 And so will not we go back from thee : O let vs lue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SING wee merrily vnto God our strength : make a cherefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabrett the merrv Harpe with the Lute.

3 Blow vp the Trumpet in the new Moone : euen in the time appointed, and vpon our solemne Feast day.

4 For this was made a statute for Israel : and a Law of the God of Iacob.

5 This he ordained in Ioseph for a Testimony : when he came out of the land of Egypt, and had heard a strange language.

6 Feared he shoulde be from the burden : and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deli-

uered thee : and heard thee what time as the storme fell vpon thee.

8 I proued thee also : at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel : if thou wilt hearken vnto me.

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce : and Israel would not obey me.

13 So I gaue them vp to their owne hearts lust : and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me : for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies : and turned mine hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars : but their time should haue endured for euer.

17 He should haue fed them also with the finest wheat flowre : and with hony out of the stony rocks should I haue satisfied thee.

Deus testis. Psal. 82.

GOD standeth in the Congregation of Princes : *Qui*
He is a iudge among gods. *pra*

2 How long will ye giue wrong iudgement : and accept the perious of the vngodly ?

3 Defend the poore and fatherlesse : see that such as be in need and necessity haue right.

4 Deliuer the outcast and poore : saue them from the hand of the vngodly.

5 They will not be learned nor vnderstand, but walke on still in darknesse : all the foundations of the earth be out of course.

6 I haue said, ye are gods : and yet all are children of the most Highest.

7 But ye shall die like men : and fall like one of the Princes.

8 Arise, O God, and iudgethou the earth : for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOD not thy tongue, O God, keepe not still silence : reſtaine not thy selfe, O God.

2 For loe, thine enemies make a murmuring : and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people : and taken counsell against thy secret ones.

4 They haue said, Come and let vs coote them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent : and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyre.

8 Assur also is ioynd vnto them : and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites vnto Sisera, and vnto Iabin, at the brooke of Kison.

10 Which perished at Endor : and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb : yea make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selfe the houses of God in possession.

13 O my God, make them like vnto a wheele ; and as the stubble before the wind,

14 Like as the fire that burneth vp the wood : and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou whole Name is Iehouah: art onely the most highest ouer all the earth.

Quam dilecta? Psal. 84.

O How amiable are thy dwellings : thou Lord of hostes?

1 My soule hath a desire and longing to enter into the courts of the Lord : my heart and my flesh reioyceth in the liuing God.

2 Yea, the Sparrow hath found her an house, and the swallow a nest where she may lay her young : euen thy Altars, O Lord of hosts, my king and my God.

3 Blessed are they that dwell in thy house: they will be alway praising thee.

4 Blessed is the man whose strength is in thee : in whose heart are thy wayes.

5 Which going through the vale of misery, vse it for a well: and the pooles are filled with water.

6 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

7 O Lord God of hosts, heare my prayer : hearken, O God of Iacob.

8 Behold, O God, our defender: and looke vpon the face of thine Anoynted.

9 For one day in thy Courts : is better then a thousand.

10 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

11 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall wee withhold from them that liue a godly life.

12 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious vnto thy Land : thou hast turned away the captivity of Iacob.

1 Thou hast forgiven the offence of thy people : and covered all their finnes.

2 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

3 Turne vs then, O God our Saviour : and let thine anger cease from vs.

4 Wilt thou be displeased at vs for euer : and wilt thou stretch out thy wrath from one generation to another?

5 Wilt thou not turne againe and quicken vs : that thy people may reioyce in thee?

6 Shew vs thy mercy, O Lord: and grant vs thy saluation.

7 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

8 For his saluation is nigh them that feare him: that glory may dwell in our land.

9 Mercy and truth are met together : righteousness and peace haue kissed each other.

10 Truth shall flourish out of the earth : and righteousness hath looked downe from heauen.

11 Yea, the Lord shall shew louing kindness: and our land shall giue her increase.

12 Righteousnesse shall goe before him : and hee shall direct his going in the way.

Inclina Domine. Psal. 86.

Bow downe thine eare, O Lord, and heare me : Morning prayer.

1 For I am poore and in misery.

2 Preserue thou my soule, for I am holy: my God saue thy seruant, that putteth his trust in thee.

3 Be mercifull vnto me, O Lord : for I will call daily vpon thee.

4 Comfort the soule of thy seruant : for vnto thee (O Lord) doe I lift vp my soule.

5 For thou, Lord, art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee : for thou hearest me.

8 Among the gods, there is none like vnto thee, (O Lord :) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord, my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me, and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee : and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turne thee then vnto me, and haue mercy vpon me : giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, and bee alhamed : because thou Lord, hast holpen me, and comforted mee.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hill: the Lord loeth the gates of Sion, more then all the dwellings of Iacob.

1 Very excellent things are spoken of thee : thou City of God.

2 I will thinke vpon Rahab and Babylon: with them that know me.

3 Behold ye the Philistines also : and they of Tyre, with the Moabites, loe there was he borne.

4 And of Sion it shall be reported, that he was borne in her: and the most High shall establish her.

5 The Lord shall rehearse it when hee writeth vp the people : that he was borne there.

6 The fingers also and trumpeters shall hee rehearse : all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee : O let my prayer enter into thy presence, incline thine eare vnto my calling.

1 For my soule is full of trouble : and my life draweth nigh vnto hell.

2 I am counted as one of them that got downe into the pit : and I haue become euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thine hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them.

8 I am lo fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

10 Doeſt thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfullnesse in destruction?

12 Shall thy wondrous workes be knowne in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (Euen from my youth vp) thy terrors haue I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone mee.

17 They came round about mee daily like water: and compassed me together on euery side.

18 My loners and friends, hast thou put away from me: and hid mine acquaintance out of my sight.

Miserere Domini. Psal. 89.

Mysong shall bee alway of the louing kindnesse of the Lord: with my mouth will I euer bee shewing thy truth from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy truth shalt thou stablish in the heauens.

3 I haue made a covenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wondrous workes: and thy truth in the Congregation of the Saints.

6 For who is hee among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy truth (most mighty Lord) is on euery side.

10 Thou reulest the raging of the Sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabors and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seat: mercy and truth shall goe before thy face.

16 Blessed is the people (O Lord) that can re-

ioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saidst: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and mine arme shall strengthen him.

23 The enemy shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horse be exalted.

26 I will set his dominion also in the Sea: and his right hand in the floods.

27 Hee shall call mee, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him: for euermore: and my Covenant shall stand fast with him.

30 His seed also will I make to endure for euer; and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walk not in my Iudgements.

32 If they breake my Statutes, and keepe not my Commandments: I will visit their offences with the rod, and their sinne with scourges.

33 Neuerthelesse, my louing kindnesse will I not utterly take from him: nor suffer my truth to faile.

34 My Covenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seat is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witness in heauen.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the Covenant of thy seruant: and cast his crowne to the ground.

39 Thou hast cast ouerthrowne all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and hee is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 O remember how short my time is: wherfore hast thou made all men for nought?

47 What man is he that lineth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesse: which thou wast vnto Dauid in thy truth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine Anointed: praised bee the Lord for euermore, Amen, Amen.

Domine refugium. Psal. 90.

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Lord, thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe, thou sayest, Come againe ye children of men.

4 For a thousand yeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the evening it is cut downe, dried vp, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeres and ten, and though men bee so strong, that they come to fourescore yeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdome.

13 Turne thee againe, (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God bee vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noyfull pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and truth shall be thy shield and buckler.

5 Thou shalt not bee afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darkenes: nor for the sicknes that destroyeth in the noon day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the young Lyon and the Dragon shalt thou tread vnder thy feet.

14 Because hee hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vpon because he hath knowne my Name.

15 He shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 93.

IT is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnes early in the morning: and of thy truth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for euermore.

8 For loe thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horn shall be exalted like the horn of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his last of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vaine confidence in him.

Dominus regnauit. Psal. 93.

The Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 Hee hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began hath thy seat bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightie.

6 Thy Testimonies, O Lord, are very sure : holiness becometh thy house for ever.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth : thou God to whom vengeance belongeth, shew thy selfe.

1 Arise thou Iudge of the world : and reward the proud after their deserving.

2 Lord, how long shall the vngodly : how long shall the vngodly triumph?

3 How long shall all wicked doers speake so disdainfully : and make such proud boasting?

4 They smite downethy people, O Lord : and trouble thine heritage.

5 They murder the widow and the stranger : and put the fatherlesse to death.

6 And yet they say, Tush, the Lord shall not see : neither shall the God of Iacob regard it.

7 Take heed, yee vnwise among the people : O ye fooles, when will ye vnderstand?

8 He that planted the eare, shall he not heare : or he that made the eye, shall he not see?

9 Or he that nurtureth the heathen : is it he that teacheth man knowledge, shall not he punish?

10 The Lord knoweth the thoughts of man : that they are but vaine.

11 Blessed is the man whom thou chastenest (O Lord :) and teachest him in thy Law.

12 That thou mayest giue him patience in time of aduersity : vntill the pit be digged vp for him vngodly.

13 For the Lord will not faile his people : neither will he forsake his inheritance.

14 Vntill righteousness turne againe vnto iudgement : all such as be true in heart shall follow it.

15 Who will rise vp with me against the wicked : or who will take my part against the euill doers?

16 If the Lord had not helped mee : it had not failed, but my soule had bene put to silence.

17 But when I said, My foot hath slipped : thy mercy (O Lord) held mee vp.

18 In the multitude of the sorrowes that I had in my heart : thy comforts haue refreshed my soule.

19 Wilt thou haue any thing to doe with the stooles of wickednesse : which imagineth mischief as a law?

20 They gather them together against the soule of the righteous : and condemne the innocent blood.

21 But the Lord is my refuge : and my God is the strength of my confidence.

22 Hee shall recompense them their wickednesse, and destroy them in their owne malice : yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

O Come let vs sing vnto the Lord : let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiving : & shew our selues glad in him with Psalmes.

3 For the Lord is a great God : and a great king above all Gods.

4 In his hands are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come let vs worship and fall downe : and kneele before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voice, harden not your hearts : as in the promocation, and as in the day of temptation in the wilderness.

9 When your Fathers tempted mee : proued me, and saw my workes.

10 Forty yeres long was I grieved with this generation, and said : It is a people that doe erre in their hearts, for they haue not knowne my waies.

11 Vnto whom I sware in my wrath : that they should not enter into my rest.

Cantate Domino Psal. 96.

O Sing vnto the Lord a new Song : sing vnto the Lord, all the whole earth.

2 Sing vnto the Lord, and praise his Name : bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen : and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols : but it is the Lord that made the heauens.

6 Glory and worship are before him : power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kinred of the people :) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and y it is he which hath made the round world to fast : that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad : let the Sea make a noise, and all that therein is.

12 Let the field be ioyfull, and all that is in it : then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth : and with righteousness to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

The Lord is King, the earth may be glad thereof : yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkenesse are round about him : righteousness and iudgement are the habitation of his seat.

3 There shall goe a fire before him, and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world : the earth saw it, and was afraid.

5 The hills melted like waxe at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousness : and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods : worship him all ye gods.

8 Sion heard of it, and reioyced : and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth : thou art exalted far above all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euill : the Lord preferreth the soules of his Saints, hee shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous : and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous : and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new Song : for he hath done marvellous things.

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2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluacion: his righteousness hath hee openly shewed in the sight of the heathen.

4 Hee hath remembered his mercy and trueth towards the house of Israel: and all the ends of the world haue seene the saluacion of our God.

5 Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalm of thanksgiving.

7 With trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousness shall he iudge the world: and the people with equity.

Domine regnauit. Psal. 99.

The Lord is King, be the people neuer so vnpatient: he sitteth betwene the Cherubims, be the earth neuer so quiet.

2 The Lord is great in Sion: and high above all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement: and righteousness in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Inhabitatio Deo. Psal. 100.

O Be ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not wee our selues: wee are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerslasting: and his trueth endureth from generation to generation.

Misericordiam Et iudicium. Psal. 101.

My Song shall be of mercy and Iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, that the finnes of vnfaithfulnesse: there shall no such cleane vnto mee.

5 A sroward heart shall depart from me: I will not know a wicked person.

6 Whoso prauily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as bee faithfull in the land: that they may dwell with mee.

9 Whoso leadeth a godly life: hee shall bee my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domine, exaudi. Psal. 102.

Heare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a fire-brand.

4 My heart is smitten downe and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelican in the wilderness: and like an Owle that is in the desert.

7 I haue watched, and ameuens it were a Sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon mee, are worne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation, and wrath: for thou hast taken me vp, & cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiesty.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and the people which shall bee borne, shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, Take mee not away in the midst of mine age: as for thy yeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and

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they shall be changed : but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue : and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

Praise the Lord, O my soule : and all that is within me, praise his holy Name.

2 Praise the Lord, O my ioule : and forget not all his benefites.

3 Which forgineth all thy sinne : and healeth all thine infirmities.

4 Which saueth thy life from destruction : and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things : making thee yong and lustie as an eagle.

6 The Lord executeth right coulesse and iudgement : for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses : his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodnesse.

9 He will not alway be chiding : neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sins : nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth : so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West : so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his own children : even so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made : he remembereth that we are but dust.

15 The dayes of man are but as grasse : for hee flourisheth as a flowre of the field.

16 For assoone as the wind goeth ouer it, it is gone : and the place thereof shall know it no more.

17 But the mercifull goodnes of the Lord endureth for euer and euer, vpon them that feare him : and his righte coulesse vpon childrens children.

18 Euen vpon such as keepe his Couenant : and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seat in heauen : and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, yee that that excell in strength : yee that fulfill his Commandement, and hearken vnto the voyce of his words.

20 O praise the Lord, all ye his hostes : yee seruants of his that doe his pleasure.

21 O speake good of the Lord, all yee workes of his, in all places of his dominion : praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Praise the Lord, O my soule, O Lord, my God, thou art become exceeding glorious : thou art clothed with maiesty and honour.

2 Thou deckest thy selfe with light, as it were with a garment : and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters : and maketh the clouds his charet, and walketh vpon the wings of the wind.

4 He maketh his Angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it neuer should moue at any time.

6 Thou conerdest it with the deepe like as with a garment : the waters stand in the hills.

7 At thy rebukethy flee : at the voyce of thy thunder they are afraid.

8 They goe vp as high as the mts, and downe to the valleyes beneath : euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe : neither turne againe to couer the earth.

10 He sendeth the springs into the riuers : which run among the hills.

11 All beasts of the field drinke thereof : and the wilde asses quench their thirst.

12 Besides them shall the soules of the ayre haue their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell : and greene hearbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oyle to make him a cherefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap : euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests : and the fire-trees are a dwelling for the Sioke.

18 The hie hills are a refuge for the wild goats : and so are the stony rockes for the conies.

19 He appointed the Moone for certaine seasons : and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night : wherein all the beasts of the Forrest doe moue.

21 The Lyons roaring after their pray : do seeke their meat at God.

22 The Sunarise, and they get them away together : and lay them downe in their dens.

23 Man goeth forth to his worke and to his labour : vntill the euening.

24 O Lord, how manifold are thy workes : in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leniathan : whom thou hast made to take his pastime therein.

27 These wait all vpon thee : that thou mayest giue them meat in due season.

28 When thou giuest it them they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth they shalbe made : and thou shalt renew the face of the earth.

31 The glorious maiesty of the Lord shall endure for euer : the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him : if he doe but touch the hills, they shall smooke.

33 I will sing vnto the Lord as long as I liue : I will praise my God, while I haue my being.

34 And so shall my words please him : my ioy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the vugodly shall come to an end : praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

O Giue thanks vnto the Lord, and call vpon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous workes.

3 *Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.*

4 *Seeke the Lord and his strength: seeke his face enermore.*

5 *Remember the maruellous workes that he hath done his wonders & the iudgements of his mouth.*

6 *O ye seed of Abraham his seruants ye children of Iacob his chosen.*

7 *He is the Lord our God: his iudgements are in all the world.*

8 *He hath bene alwaies mindfull of his Couenant and promise: that he made to a thousand generations.*

9 *Euen the Couenant that he made with Abraham: and the oath that he sware vnto Isaac.*

10 *And appointed the same vnto Iacob for a law: and to Israel for an everlasting Testament.*

11 *Saying, vnto thee will I giue the land of Canaan: the lot of your inheritance.*

12 *When there were yet but a few of them: and they strangers in the land.*

13 *What time as they went from one nation to another: from one kingdome to another people.*

14 *He suffered no man to doe them wrong: but reprimed euen kings for their sakes.*

15 *Tough not mine Anoynted: and doe my Prophets no harme.*

16 *Moreover he called for a dearth vpon the land: and destroyed all the prouision of bread.*

17 *But he had sent a man before them: euen Ioseph, which was sold to be a bond seruant.*

18 *Whose feet they hurt in the stockes: the iron entred into his soule.*

19 *Vncill the time came that his cause was knowne: the word of the Lord tryed him.*

20 *The King feare and deliuered him: the Prince, of the people let him goe free.*

21 *He made him lord also of his house: and ruler of all his substance.*

22 *That he might informe his Princes after his will: and teach his seruants wisdom.*

23 *Israel also came into Egypt: and Iacob was a stranger in the land of Ham.*

24 *And he increased his people exceedingly: and made them stronger then their enemies.*

25 *Whose heart turned so, that they hated his people: and dealt vntreuly with his seruants.*

26 *Then sent he Moses his seruant: and Aaron whom he had chosen.*

27 *And these shewed his tokens among them: and wonders in the land of Ham.*

28 *He sent darknesse, and it was darke: and they were not obedient vnto his word.*

29 *He turned their waters into blood: and slew their fish.*

30 *Their land brought forth frogs: yea, euen in their Kings chambers.*

31 *He spake the word, and there came all manner of flies: and lice in all their quarters.*

32 *He gaue them haile stones for raine: and flames of fire in their land.*

33 *He smote their vines also and figtrees: and destroyed the trees that were in their coasts.*

34 *He spake the word, and the grasshoppers came and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.*

35 *He smote all the first borne in their land: euen the chiefe of all their strength.*

36 *He brought them forth also with siluer and gold: there was not one feeble person among their tribes.*

37 *Egypt was glad at their departing: for they were afraid of them.*

38 *He spread out a cloud to be a couering and fire to giue light in the night season.*

39 *At their desire he brought quails: and hee filled them with the bread of heauen.*

40 *He opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.*

41 *For why? he remembered his holy promise: and Abraham his seruant.*

42 *And he brought forth his people with ioy: and his chosen with gladnesse.*

43 *And gaue them the lands of the heathen: and they tooke the labours of the people in possession.*

44 *That they might keepe his Statutes and obserue his Lawes.*

Confitemini Dominum. Psal. 106.

O *Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.* *Evening prayer.*

1 *Who can expresse the noble actes of the Lord: or shew forth all his praise?*

2 *Blessed are they that alway keepe indgment: and doe righteousnesse.*

3 *Remember mee, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.*

4 *That I may see the felicity of chy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.*

5 *We haue sinned with our fathers: wee haue done amisse and dealt wickedly.*

6 *Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the red Sea.*

7 *Neuertheless, he helped them, for his Names sake: that he might make his power to be knowne.*

8 *He rebuked the red Sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wilderness.*

9 *And he saued them from the adversaries hand: and deliuered them from the hand of the enemy.*

10 *As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.*

11 *Then beleued they his words: and sang praise vnto him.*

12 *But within a while they forgate his workes: and would not abide his counsell.*

13 *But lust came vpon them in the wilderness: and they tempted God in the desert.*

14 *And he gaue them their desire: and sent leanness withall into their sense.*

15 *They angered Moses also in the tents: and Aaron the Saint of the Lord.*

16 *So the earth opened, and swallowed vp Dathan: and couered the Congregation of Abiram.*

17 *And the fire was kindled in their company: the flame burnt vp the vngodly.*

18 *They made a calfe in Horeb and worshipped the molten image.*

19 *Thus they turned their glory: into the similitude of a calfe that eateth hay.*

20 *And they forgate God their Saviour: which had done so great things in Egypt.*

21 *Wondrous workes in the land of Ham: and fearefull things by the red Sea.*

22 *So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest hee should destroy them.*

23 *Yea, they thought scorn of that pleasant land: and gaue no credence vnto his word.*

15 But murmured in their tents : and hearkened not vnto the voyce of the Lord.

16 Then lift he vp his hand againſt them : to overthrow them in the wilderneſſe.

17 To caſt out their ſeed among the nations : and to ſcatter them in the lands.

18 They ioyned themſelues vnto Baal Peor and at the offerings of the dead.

19 Thus they prouoked him to anger with their owne inuentions : and the plague was great among them.

20 Then ſlood vp Phinees and prayed : and ſo the plague ceaſed.

21 And that was counted vnto him for righteouſneſſe : among all poſterities for euermore.

22 They angered him alſo at the waters of ſtrife : ſo that he puniſhed Moſes for their ſakes.

23 Becauſe they prouoked his ſpirit : ſo that hee ſpake vncauſedly with his lips.

24 Neither deſtroyed they the heathen : as the Lord commanded them.

25 But were mingled among the heathen : and learned their workes.

26 In ſomuch that they worſhipped their idoles which turned to their owne decay : yea, they offered their ſonnes and daughters vnto deuils.

27 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters : whom they offered vnto the idoles of Canaan, and the land was deſiled with blood.

28 Thus were they ſtained with their owne workes : and went a whoring with their owne inuentions.

29 Therefore was the wrath of the Lord kindled againſt his people : in ſomuch that hee abhorred his owne inheritance.

30 And he gaue them ouer into the hands of the heathen : and they that hated them, were lords ouer them.

31 Their enemies oppreſſed them : and had them in ſubiection.

32 Many a time did he deliuer them : but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

33 Neuertheleſſe, when he ſaw their aduerſity : he heard their complaint.

34 He thought vpon his Covenant, and pitied them according to the multitude of his mercies : yea, he made al choſe that had led them away captiue, to piete them.

35 Deliuer vs (O Lord our God) and gather vs from among the heathen : that we may giue thanks vnto thy holy Name, and make our boaiſt of thy praiſe.

36 Bleſſed be the Lord God of Iſrael, from euerlaſting, and world without end : and let all the people ſay, Amen.

Confitemini Domino. Pſal. 107.

Give thanks vnto the Lord, for he is gracious : and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed : and deliuered from the hand of the enemy.

3 And gathered them out of the lands from the Eaſt, and from the Weſt, from the North, and from the South.

4 They went aſtray in the wilderneſſe out of the way : and found no city to dwell in.

5 Hungry and thirſty : their ſoule fainted in them.

6 So they cryed vnto the Lord in their trouble : and he deliuered them from their diſtreſſe.

7 He led them forth by the right way : that they

might goe to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe : and declare the wonders that he doth for the children of men.

9 For he ſatiſfieth the empty ſoule : and filleth the hungry ſoule with goodneſſe.

10 Such as ſit in darkeneſſe, and in the ſhadow of death : being ſubiound in miſery and yron.

11 Becauſe they rebelled againſt the words of the Lord : and lightly regarded the counſell of the moſt High.

12 He alſo brought downe their heart through heauineſſe : they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble : he deliuered them out of their diſtreſſe.

14 For he brought them out of darkeneſſe, and out of the ſhadow of death, and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſſe : and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of braſſe : and ſmitten the bars of yron in ſunder.

17 Fooliſh men are plagued for their offence : and becauſe of their wickedneſſe.

18 Their ſoule abhorred all manner of meat : and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble : he deliuered them out of their diſtreſſe.

20 He ſent his word and healed them : and they were ſaued from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſſe : and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the Sacrifice of thankſgiuing : and tell out his workes with gladneſſe.

23 They that goe downe to the Sea in ſhips : and occupie their buſineſſe in great waters,

24 Theſe men ſee the workes of the Lord : and his wonders in the deepe.

25 For at his word the ſtormy winde ariſeth : which liſteth vp the waues thereof.

26 They are carried vp to the heauen, and downe againe to the deepe : their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtagger like a drunken man : and are at their wits end.

28 So when they cry vnto the Lord in their trouble : he deliuered them out of their diſtreſſe.

29 For he maketh the ſtorme to ceaſe : ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they bee at reſt : and ſo he bringeth them to the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſſe : and declare the wonders that he doth for the children of men.

32 That they would exalt him alſo in the Congregation of the people : and praiſe him in the ſeat of the Elders.

33 Which turneth the floods into a wilderneſſe, and dryeth vp the water ſprings.

34 A fruitfull land maketh he barren : for the wickedneſſe of them that dwell therein.

35 Again, he maketh the wilderneſſe a ſtanding water : and water ſprings of a dry ground.

36 And there he ſetteth the hungry : that they way build them a city to dwell in.

37 That they may ſow their land, and plant vineyards : to yeeld them fruits of increaſe.

38 He bleſſeth them ſo that they multiply exceedingly : and ſuffereth not their cattell to decreaſe.

39 And againe, when they are miniſhed and brought low : through oppreſſion, through any plague or trouble.

40 Though he ſuffer them to be euill intreated through tyrants : and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of miſery : and maketh him houſholds like a ſtocke of ſheepe.

42 The righteous will conſider this, and reioyce : and the mouth of all wickedneſſe ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things : and they ſhall vnderſtand the louing kindeſſe of the Lord.

Psalmus cor. Micha. Pſal. 108.

O God my heart is ready (my heart is ready :) I will ſing and giue praiſe with the beſt member that I haue.

1 Awake thou lute and Harpe : I my ſelfe will awake right early.

2 I will giue thanks vnto thee, O Lord, among the people : I will ſing praiſes vnto thee among the nations.

3 For thy mercy is greater then the heauens : and thy truth reacheth vnto the clouds.

4 Set vp thy ſelfe (O God) aboue the heauens : and thy glory aboue all the earth.

5 That thy beloued may bee deliuered : let thy right hand ſaue them, and heare thou me.

6 God hath ſpoken in his holines : I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

7 Gilead is mine, and Manafſes is mine : Ephraim alſo is the ſtrength of my hand.

8 Iuda is my Law giuer, Moab is my waſh-pot : ouer Edome will I caſt out my ſhooe, vpon the Philiftines will I triumph.

9 Who will lead me into the ſtrong city : and who will bring me into Edom ?

10 Haſt not thou forſaken vs, O God : and wilt not thou, God, goe forth with our hoſts ?

11 O helpe vs againſt the enemy : for vaine is the helpe of man.

12 Through God we ſhall doe great acts : and it is he that ſhall tread downe our enemies.

Deus Laudamus. Pſal. 109.

Hold not thy tongue, O God of my praiſe : for the mouth of the deuiliſh is opened vpon me.

1 And they haue ſpoken againſt mee with falſe tongues : they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

2 For the loue that I had vnto them, loe, they take now my contrary part : but I giue my ſelfe vnto prayer.

3 Thus haue they rewarded mee euill for good : and hatred for my good will.

4 Set thou a vngodly man to be ruler ouer him : and let Satan ſtand at his right hand.

5 When ſentence is giuen vpon him, let him be condemned : and let his prayer be turned into ſin.

6 Let his dayes be few : and let another take his office.

7 Let his children be fatherleſſe : and his wiſe a widow.

8 Let his children be vagabonds, and beg their bread : let them ſeek it alſo out of deſolate places.

9 Let the extortioner conſume all that he hath : and let the ſtranger ſpoile his labour.

10 Let there be no man to pitie him : nor to haue compaſſion vpon his fatherleſſe children.

11 Let his poſterity be deſtroyed : and in the next generation let his Name be cleane put out.

12 Let the wickedneſſe of his fathers be had in remembrance in the ſight of the Lord : and let not the ſinne of his mother be done away.

13 Let them alway be before the Lord : that hee may root out y^e memoriall of them from off y^e earth.

14 And that becauſe his mind was not to doe good, but perſecuted the poore helpleſſe man, that he might ſlay him that was vexed at the heart.

15 His delight was in curſing, and it ſhall happen vnto him : he loued not bleſſing, therefore ſhall it be farre from him.

16 He clothed himſelfe with curſing like aſwith a raiment : and it ſhall come into his bowels like water, and like oyle into his bones.

17 Let it be vnto him as the cloake that he hath vpon him : and as the girdle that hee is alway girded withall.

18 Let it thus happen from the Lord vnto mine enemies : and to thoſe that ſpeake euill againſt my ſoule.

19 But deale thou with me (O Lord God) according vnto thy Name : for ſweet is thy mercy.

20 O deliuer me, for I am helpleſſe and poore : and my heart is wounded within me.

21 I goe hence like the ſhadow that departeth : and am driuen away as the graſshopper.

22 My knees are weake through faſting : my fleſh is dried vp for want of fatneſſe.

23 I became alſo a rebuke vnto them : they that looked vpon me ſhaked their heads.

24 Helpe me (O Lord my God) : O ſaue mee according to thy mercy.

25 And they ſhall know how that this is thy hand : and that thou Lord haſt done it.

26 Though they curſe, yet bleſſe thou : and let them be confounded that riſe vp againſt me, but let thy ſeruant reioyce.

27 Let mine aduerſaries be clothed with ſhames : and let them couer themſelues with their owne confuſion as with a cloake.

28 As for me, I will giue great thanks vnto the Lord with my mouth : and praiſe him among the multitude.

29 For he ſhall ſtand at the right hand of the poore : to ſaue his ſoule from vnrightheous Iudges.

Dixit Dominus. Pſal. 110.

The Lord ſaid vnto my Lord, Sit thou on my right hand : vntill I make thine enemies thy footſtole.

1 The Lord ſhall ſend the rod of thy power out of Sion : to be thou Ruler euen in the miſt among thine enemies.

2 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip : the dew of thy birth iſſe of the wombe of the morning.

3 The Lord ſware and will not repent : Thou art a Prielt for euer after y^e order of Melchizedech.

4 The Lord vpon thy right hand : ſhall wound euen Kings in the day of his wrath.

5 He ſhall iudge among the Heathen, he ſhall fill the places with the dead bodies : and ſmite in ſunder the heads ouer diuers countreys.

6 He ſhall drinke of the brooke in the way : therefore ſhall he liſt vp his head.

Conſidero ſibi. Pſal. 111.

I will giue thanks vnto the Lord with my whole heart : ſecretly among the faithfull, and in the Congregation.

1 The workes of the Lord are great : ſought out of all them that haue pleaſure therein.

3 His worke is worthy to be praised and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his maruelous workes: that they ought to be had in remembrance.

5 Hee hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equity.

9 He sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousness endureth for euer.

4 Vnto the godly there ariseth vp light in the darkness: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For hee shall neuer bee moued: and the righteous shall bee had in an eneuasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and belleeueth in the Lord.

8 His heart is stablished, and will not shrink: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousness remaineth for euer, his home shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord (ye seruants:) O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sun, vnto the going downe of the same.

4 The Lord is high above all heathen: and his glory above the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That hee may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

When Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Iordan was driuen backe.

4 The mountaines skipped like rams: and the little hills like young sheepe.

5 What aileth thee, O thou Sea, that thou fled-

dest: and thou Iordan that thou wast driuen backe? 6 Ye mountaines, that ye skipped like rams: and ye little hills like young sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing Well.

Non nobis Domine. Psal. 115.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idols are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feet haue they, and walke not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their inuour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindfull of vs, and hee shall blesse vs: euen hee shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I line.

3 The snares of death compassed mee round about: and the paines of hell gate hold vpon mee.

4 I shall find trouble and heaviness, and I shall call vpon the Name of the Lord: O Lord, I beseech thee, deliuer my soule.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preserveth the simple: I was in misery and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleueed, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I giue vnto the Lords for all

all the benefits that hee hath done vnto mee?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmaid, thou hast broken my bonds in sunder.

15 I will offer vnto thee sacrifice of thanksgiving: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the Courts of the Lords house, euen in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye heathen: praise him all ye nations.

3 For his mercifull kindeesse is euer more and more toward vs: and the truth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for hee is gracious: because his mercy endureth for euer.

3 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept mee in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extingished, euen as the fire among the thornes: for in the Name of the Lord will I destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not giuen me one vnto death.

19 Open mee the gates of righteousness: that I may go in to them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperity.

26 Blessed bee hee that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

Blessed are those that are vndefiled in the way: and walke in the Law of the Lord.

3 Blessed are they that keepe his Testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy Ceremonies: O forsake mee not utterly.

In quo corriges.

Wherewithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.

2 With my whole heart hate I fought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach mee thy Statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy Word.

Retribuere seruis tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy Word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very seruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from mee shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellors.

Adhesit pavimento.

My soule cleaueth to the dust: O quicken thou me according to thy Word.

Evening prayer.

1 I haue knowledged my wayes, and thou
hast mee: O teach mee thy Statutes.

2 Make mee to vnderstand the way of thy Com-
mandements: and so shall I talke of thy wondrous
workes.

3 My soule melteth away for very heavinesse:
comfort thou me according vnto thy Word.

4 Take from mee the way of lying: and cause
thou me to make much of thy Law.

5 I haue cholen the way of truth: and thy Iudge-
ments haue I laid before me.

6 I haue sticken vnto thy Testimonies: O Lord,
confound me not.

7 I will run the way of thy Commandements:
when thou hast set my heart at liberty.

Legem pone.

Teach mee, O Lord, the way of thy Statutes:
and I shall keepe it vnto the end.

1 Giue me vnderstanding, and I shall keepe thy
Law: yea, I shall keepe it with my whole heart.

2 Make me to goe in the path of thy Commande-
ments: for therein is my desire.

3 Incline my heart vnto thy Testimonies: and
not to conuersation.

4 O turne away mine eyes, lest they behold va-
nity: and quicken thou me in thy way.

5 O stablish thy Word in thy seruant: that I
may feare thee.

6 Take away the rebuke that I am afraid of:
for thy Iudgements are good.

7 Behold, my delight is in thy Commandements:
O quicken me in thy righteousness.

Et veniat super me.

Let thy louing mercy come also vnto mee, O
Lord: euen thy saluation according vnto thy
Word.

1 So shall I make answer vnto my blasphemers:
for my trust is in thy Word.

2 O take not the Word of thy truth vtterly out
of my mouth: for my hope is in thy Iudgements.

3 So shall I alway keepe thy Law: yea, for euer
and euer.

4 And I will walke at liberty: for I seeke thy
Commandements.

5 I will speake of thy Testimonies also euen be-
fore Kings: and will not be ashamed.

6 And my delight shall bee in thy Commande-
ments: which I haue loued.

7 My hands also will I lift vp vnto thy Comman-
dements, which I haue loued: and my study shalbe
in thy Statutes.

Memor esto verbi tui.

O thinke vpon thy seruant, as concerning thy
Word: wherein thou hast caused mee to put
my trust.

1 The same is my comfort in my trouble: for
thy Word hath quickened mee.

2 The proud haue had mee exceedingly in deri-
sion: yet haue I not shrunked from thy Law.

3 For I remembered thine everlasting Iudgments
O Lord: and receiued comfort.

4 I am horribly afraid: for the vngodly that for-
saake thy Law.

5 Thy Statutes haue bene my Songs: in the
house of my pilgrimage.

6 I haue thought vpon thy Name, O Lord, in the
night season: and haue kept thy Law.

7 This I had: because I kept thy Commande-
ments.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised
to keepe thy Law.

1 I made my humble petition in thy presence,
with my whole heart: O bee mercifull vnto mee
according to thy Word.

2 I called mine owne wayes to remembrance:
and turned my feet vnto thy Testimonies.

3 I made hast, and prolonged not the time: to
keepe thy Commandements.

4 The congregation of the vngodly haue robbed
mee: but I haue not forgotten thy Law.

5 At midnight I will rise to giue thanks vnto
thee: because of thy righteous Iudgements.

6 I am a companion of all them that feare thee:
and keepe thy Commandements.

7 The earth, O Lord, is full of thy mercy: O
teach me thy Statutes.

Bonitatem fecisti.

O Lord thou hast dealt graciously with thy ser-
uant: according vnto thy Word.

1 O learne mee true vnderstanding and know-
ledge: for I haue beleened thy Commandements.

2 Before I was troubled, I went wrong: but now
haue I kept thy Word.

3 Thou art good and gracious: O teach mee thy
Statutes.

4 The proud haue imagined a lie against mee:
but I will keepe thy Commandements with my
whole heart.

5 Their heart is as fat as bawne: but my de-
light hath bene in thy Law.

6 It is good for me that I haue bene in trouble:
that I may learne thy Statutes.

7 The Law of thy mouth is dearer vnto mee:
then thousands of gold and silver.

Manus tue fecerunt me.

Thy hands haue made mee and fashioned mee: *Eni*
O giue mee vnderstanding, that I may learne *pro*
thy Commandements.

1 They that feare thee will bee glad when they
see me: because I haue put my trust in thy Word.

2 I know (O Lord) that thy Iudgements are
right: and that thou of very faithfulness hast
caused me to be troubled.

3 O let thy mercifull kindnesse be my comfort:
according to thy Word vnto thy seruant.

4 O let thy louing mercies come vnto mee, that
I may liue: for thy Law is my delight.

5 Let the preund bee confounded: for they goe
wickedly about to destroy me: but I will bee occu-
pied in thy Commandements.

6 Let such as feare thee, and haue knowne thy
Testimonies: be turned vnto mee.

7 O let my heart be found in thy Statutes: that
I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I
haue a good hope because of thy Word.

1 Mine eyes long sore for thy Word: saying, O
when wilt thou comfort mee.

2 For I am become like a bottle in the smoake:
yet doe I not forget thy Statutes.

3 How many are the dayes of thy seruant:
when wilt thou bee auenged of them that per-
secute mee?

4 The proud haue digged pits for mee: which
are not after thy Law.

5 All thy Commandements are true: they per-
secute me falsely, O be thou my helpe.

6 They had almost made an end of mee vpon
earth: but I forsooke not thy Commandements.

7 O quicken me after thy louing kindnesse: and
so shall I keepe the Testimonies of thy mouth.

In eternum Domine.

O Lord, thy word : endureth for euer in heauen.
1 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abiderth.

2 They continue this day according to thine ordinance : for all things serue thee.

3 If my delight had not bene in thy Law : I should haue perished in my trouble.

4 I will neuer forget thy Commandements : for with them thou hast quickned me.

5 I am thine, Oh saue me : for I haue sought thy Commandements.

6 The vngodly laid wait for me to destroy me : but I will consider thy Testimonies.

7 I see that all things come to an end : but thy Commandement is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law : all the day long is my study in it.

2 Thou through thy Commandements hast made mee wiser then mine enemies : for they are euer with mee.

3 I haue more vnderstanding then my teachers : for thy Testimonies are my study.

4 I am wiser then the aged : because I keepe thy Commandements.

5 I haue refrained my feet from euery euil way : that I may keepe thy Word.

6 I haue not shrunke from thy Iudgements : for thou teachest me.

7 Oh how sweet are thy words vnto my throat : yea, sweeter then honey vnto my mouth.

8 Through thy Commandements I get vnderstanding : therefore I hate all wicked ways.

Lucerna pedibus meis.

Thy Word is a lanterne vnto my feet : and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed : to keepe thy righteous Iudgements.

3 I am troubled about measure : quicken me (O Lord) according to thy Word.

4 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy Iudgements.

5 My soule is alway in my hand : yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee : but yet I swared not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer : and why ? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy Statutes alway : euen vnto the end.

Iniquos odio habui.

I hate them that imagine euill things : but thy Law doe I loue.

2 Thou art my defence and shield : and my trust is in thy Word.

3 Away from mee yee wicked : I will keepe the Commandements of my God.

4 O stablish me according vnto thy Word, that I may liue : and let mee not bee disappointed of my hope.

5 Hold thou mee vp, and I shall be safe : yea my delight shall be euen in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes : for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like dross : therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee : and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right : O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good : that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy louing mercy : and teach me thy Statutes.

5 I am thy seruant, O grant mee vnderstanding : that I may know thy Testimonies.

6 It is time for thee Lord, to lay to thine hand : for they haue destroyed thy Law.

7 For I loue thy Commandements : above gold and precious stone.

8 Therefore hold I straight all thy Commandements : and all false wayes I utterly abhorre.

Mirabilia.

Thy Testimonies are wonderful : therefore doth my soule keepe them.

2 When thy Word goeth forth : it giueth light and vnderstanding to the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy Commandements.

4 O looke thou vpon mee, and be mercifull vnto mee : as thou visiost to doe vnto those that loue thy Name.

5 Order my steps in thy Word : and so shall no wickednesse haue dominion ouer mee.

6 O deliuer mee from the wrongfull dealings of men : and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant : and teach me thy Statutes.

8 Mine eyes run out with water : because men keepe not thy Law.

Iustus es Domine.

Righteous art thou, O Lord : and true is thy Iudgement.

2 The Testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeale hath euen consumed mee : because mine enemies haue forgotten thy Words.

4 Thy Word is tried to the vttermost : and thy seruant loueth it.

5 I am small and of no reputation : yet doe I not forget thy Commandements.

6 Thy righteousness is an euermourning righteousness : and thy Law is the truth.

7 Trouble and heavinesse haue taken hold vpon mee : yet is my delight in thy Commandements.

8 The righteousness of thy Testimonies is euermourning : O grant mee vnderstanding, and I shall liue.

Clamavi in toto corde meo.

I Call with my whole heart : heare me, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call : helpe mee, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee : for in thy Word is my trust.

4 Mine eyes preuent the night watches : that I might be occupied in thy Words.

5 Heare my voyce, O Lord, according vnto thy louing kindnesse : quicken mee according as thou art wont.

6 They draw nigh that of malice persecute me : and are farre from thy Law.

7 Be thou nigh at hand, O Lord : for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowen long since : that thou hast grounded them for euer.

Shewing praye.

Vide

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for it doe not forget thy Law.

2 Avenge thou my cause, and deliuer me: quicken me according to thy Word.

3 Health is far from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swerue from thy Testimonies.

6 It grieueth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kinde- nesse.

8 Thy word is true from euerlasting: all the iudgements of thy rightcoulesse endure for euermore.

Principes persecuti sunt.

Princes haue persecuted me without a cause: but my heart standeth in awe of thy Word.

2 I am as glad of thy Word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace which they haue that loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy commandements and Testimo- nies: for all my waies are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy Word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy Words: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O Let my soule line, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Com- mandements.

Ad Dominum. Psal. 120.

When I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lipes: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is mee that I am constrained to dwell with Mefect: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof, they make them ready to battell.

Leuati oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe?

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be mooned: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth thee: he shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preferue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preferue thy going out, and thy coming in: from this time forth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto me: Wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem.

3 Ierusalem is builded as a city: that is at vnity in it selfe.

4 For thicher the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will with thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad Ierusalem. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefullnesse of the proud.

Nisi quis Dominum. Psal. 124.

If the Lord himselfe had not bene on our side, (now may Israel say:) If the Lord himselfe had not bene on our side, when men rose vp against vs.

2 They had swallowed vs vp quick: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streames had gone ouer our soule.

4 The deep waters of the prond: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a prey vnto their reeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliued.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall bee euen as the mount Sion: which may not be remo- ued, but standeth fast for euer.

2 The hills stand about Ierusalem: euen so standeth the Lord round about his people from this time forth for euermore.

3 For the red of the vngodly commeth not into

the lot of the righteous: left the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as haue come backe vnto their owne wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuersendo. Psal. 126.

*morning
prayer*

When the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was your mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seeds: shall doubtlesse come againe with ioy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but lost labour that ye haue to rise vp early, and so late take rest, and eat the bread of carefullnesse: for so he giueth his beloved sleepe.

4 Lo, children and the fruit of the wombe: are an heritage and gift that cometh of the Lord.

5 Like as the arrowes in the hand of the gyants: euen so are the young children.

6 Happy is the man that hath his quier full of them: they shall not be ashamed when thy speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eat the labours of thy hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the wallies of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man bee blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

Many a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not prevailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath bent the (snare) of the vn godly in pieces.

5 Let them be confounded and turned backwards: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house top: which withereth before it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaves his bosome,

8 So that they which goe by, say not so much as

the Lord prosper you: we wish you good lucke in the Name of the Lord.

Deprofundis. Psal. 130.

Out of the deepe haue I called vnto thee (O Lord:) Lord, heare my voyce.

2 O let thine eares consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreame to mark what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sins.

Dominus non est. Psal. 131.

Lord, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are to high for me.

3 But I restraime my soules, and keepe it low, like as a child that is weaned from his mother: yea, my soule is euen as a weaned child.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Lord remember David: and all his trouble.

2 How he (ware) vnto the Lord: and vowed

a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine

eye-lids to slumbe: neither the temples of mine head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Lo, wee heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfullnesse.

10 For thy seruant Davids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto David: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children will keepe my Covenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horns of David to flourish: I haue ordained a lantern for mine Anointed.

19 As for his enemies, I shall cloath them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

Behold, how good and ioyfull a thing it is brethren to dwell together in vniuity.

- 2 It is like the precious ointment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing
- 3 Like as the dew of Hermon: which fell vpon the hill of Sion.
- 4 For there the Lord promised his blessing: and life for euermore.

Ecclesiasticus. Psal. 134.

- B**ehold (now) praise the Lord: all ye seruants of the Lord.
- 2 Yee that by night stand in the house of the Lord: euen in the courts of the house of our God.
 - 3 Lift vp your hands in the Sanctuary: and praise the Lord.
 - 4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate marinem. Psal. 135.

- O** praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.
- 2 Yee that stand in the house of the Lord: in the courts of the house of our God.
 - 3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.
 - 4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.
 - 5 For I know that the Lord is great: and that our Lord is above all gods.
 - 6 What(euer the Lord pleased, that did he in heauen and in earth: and in the Sea, and in all deepe places.

- 7 Hee bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.
- 8 Hee smote the first borne of Egypt: both of man and beast.

- 9 Hee hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

- 10 He smote diuers nations: & slew mighty kings.
- 11 Schon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

- 12 And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

- 13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

- 14 For the Lord will avenge his people: and bee gracious vnto his seruants.

- 15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

- 16 They haue mouthes and speake not: eyes haue they, but they see not.

- 17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

- 18 They that make them, are like vnto them: and so are all they that put their trust in them.

- 19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

- 20 Praise the Lord, yee house of Levi: yee that feare the Lord, praise the Lord.

- 21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. Psal. 136.

- O** Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

- 2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

- 3 O thanke the Lord of all lordes: for his mercy endureth for euer.

- 4 Which only doeth great wonder: for his mercy endureth for euer.

- 5 Which by his excellent wisdom made the

heauens: for his mercy endureth for euer.

- 6 Which laid out the earth about the waters: for his mercy endureth for euer.

- 7 Which hath made great lights: for his mercy endureth for euer.

- 8 The Sunne to rule the day: for his mercy endureth for euer.

- 9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

- 10 Which smote Egypt with their first borne: for his mercy endureth for euer.

- 11 And brought out Israel from among them: for his mercy endureth for euer.

- 12 With a mighty hand, and a stretched out arme: for his mercy endureth for euer.

- 13 Which diuided the Red Sea in two parts: for his mercy endureth for euer.

- 14 And made Israel to goe through the mids of it: for his mercy endureth for euer.

- 15 But as for Pharaoh and his host, he ouerthrew them in yered sea: for his mercy endureth for euer.

- 16 Which led his people thorow the wilderness: for his mercy endureth for euer.

- 17 Which smote great Kings: for his mercy endureth for euer.

- 18 Yea, and slew mighty Kings: for his mercy endureth for euer.

- 19 Schon King of the Amorites: for his mercy endureth for euer.

- 20 And Og the King of Basan: for his mercy endureth for euer.

- 21 And gaue away their land for an heritage: for his mercy endureth for euer.

- 22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

- 23 Which remembered vs when we were in trouble: for his mercy endureth for euer.

- 24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

- 25 Which giueth food to all flesh: for his mercy endureth for euer.

- 26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

- 27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

- B**y the waters of Babylon wee sate downe, and wept: when we remembered thee, O Sion.

- 2 As for our harpes, we hanged them vp: vpon the trees that are therein.

- 3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

- 4 How shall wee sing the Lords song in a strange land?

- 5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

- 6 If I doe not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem in my mirth.

- 7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

- 8 O daughter of Babylon, waite with misery: yea happy shall be he that rewardeth thee as thou hast serued vs.

- 9 Blessed shall hee be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

- I** Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will, I sing praise vnto thee.

1 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy Word above all things.

3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath hee respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue mee.

8 The Lord shall make good his louing kindnesse toward mee: yea, thy mercy, O Lord, endureth for euer, despite not then the works of thine owne hands.

Domine probasti. Psal. 139.

Morning prayer. O Lord, thou hast searched me out and knowne mee: thou knowest my downe sitting, and my vp-rising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned mee behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermoſt parts of the Sea.

9 Euen there also shall thy hand lead mee: and thy right hand shall hold mee.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my sight be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenes and light (to thee) are both alike.

12 For my reins are thine: thou hast couered mee in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearfully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my instance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them.

18 If I tell them, they are not in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from mee, ye blood-thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednes in me: and lead mee in the way euerlasting.

Eripe me Domine. Psal. 140.

D Eliver mee, O Lord, from the euill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly: preserve mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with cords: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lips fall vpon the head of them that compasse me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire and into the pit that they neuer rise vp againe.

11 A man full of wordes shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helplese.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clemens. Psal. 141.

L Ord I call vpon thee, heare thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer bee set forth in thy sight as the incense: and let the lifting vp of my hands bee as euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not my heart bee inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednesse, lest I eat of such things as plete them.

5 Let the righteous rather smite mee friendly: and reprove mee.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their iudges bee ouerthrowne in stony places: that they may heare my wordes, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocem meam ad Dominum. Psal. 142.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplications.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked, haue they primly laid a snare for mee.

Evening prayer.

4 I looked also vpon my right hand : and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors : for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name : which thing if thou wilt grant me, then shall the sighteous resort vnto my company.

Dominus exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire : hearken vnto me for thy Truth and righteoulesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet doe I remember the time past, and I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee : my soule gaspeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust : shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God : let thy louing Spirit leade me forth into the land of righteoulesse.

11 Quick'n me, O Lord, for thy Name sake: and for thy righteoulesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies : and destroy all them that vex my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength : which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust : which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe : touch the mountaines, and they shall smooke.

6 Cast forth thy lightning and teare them: shoot out thine arrowes and consume them.

7 Send downe thine hand from aboue : deliuer me, and take me out of the great waters, from the land of strange children.

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God : and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings : and hast

deliuered Dauid thy seruant from the perill of the sword.

11 Saue me, and deliuer me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour : that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case : yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King : and I will praise thy Name for euer and euer.

2 Euerie day will I giue thanks vnto thee : and praise thy Name for euer and euer.

3 Great is the Lord and marueilous worthy to be praised : there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another : and declare thy power.

5 As for me I will be talking of thy worship : thy glory, thy praise, and wondrous workes.

6 So that men shall speake of the might of thy marueilous actes : and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed : and men shall find of thy righteoulesse.

8 The Lord is gracious and mercifull : long suffering and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord : and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome : and talke of thy power.

12 That thy power, thy glory and mightinesse of thy kingdome : might be knowne vnto men.

13 Thy kingdome is an euermlasting kingdome : and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall : and lifseth vp all such as be downe.

15 The eyes of all wait vpon thee O Lord : and thou givest them their meat in due season.

16 Thou openest thy hand : and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes : and holy in all his workes.

18 The Lord is high vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, & will helpe them.

20 The Lord preferueth all them that loue him : but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord : and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any child of man : for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Iacob for his helpe : and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea, and all that therein is : which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong : which feedeth the hungry.

7 The Lord looeth men out of prison : the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widowe : as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall bee King for euermore : and throughout all generations.

Laudate Dominum. Psalm. 147.

ening
gvr. **O** Praise the Lord, for it is a good thing to sing praises vnto our God : yea, a ioyfull and pleasant thing it is to be thankfull.

2 The Lord doth build vp Hierusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres : and calleth them all by their Names.

5 Great is our Lord, and great is his power : yea and his wisdom is infinite.

6 The Lord setteth vp the meeke : and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing : sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth : and maketh the grasse to grow vpon the mountaines, and heare for the vse of men.

9 Which giueth fodder vnto the cattell : and feedeth the young ravens that call vpon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him : and put their trust in his mercy.

12 Praise the Lord, O Hierusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flowre of wheat.

15 He sendeth forth his commandment vpon earth : and his word runneth very swiftly.

16 He giueth snow like wooll : and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels : who is able abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his winde, and the waters flow.

19 He sheweth his word to Iacob : his Statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation : neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psalm. 148.

O Praise the Lord of heauen : praise him in the height.

2 Praise him all yee Angels of his : praise him all his hoste.

3 Praise him Sunne and Moone : praise him all ye starres and light.

4 Praise him all ye heauen : and yee waters that be about the heauens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast, for euer and euer : he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth : ye dragons and all deepes.

8 Fire and haile, snow and vapours : wind and storme fulfilling his word.

9 Mountaines and all hills : fruitfull trees, and all Cedars.

10 Beastes and all cattell : wormes and feathered fowles.

11 Kings of the earth, and all people : Princes and all Iudges of the world.

12 Young men and maidens, old men and children praise the Name of the Lord : for his Name only is excellent, and his praise above heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him : euen the children of Israel euen the people that serueth him.

Cantate Domino. Psalm. 149.

O Sing vnto the Lord, a new song : let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him : and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance : let them sing praises vnto him with tabret and harpe.

4 For the Lord hath pleasure in his people : and helpeth the meeke hearted.

5 Let the Saints bee ioyfull with glory : let them reioyce in their beds.

6 Let the praises of God be in their mouth : and a two edged sword in their hands.

7 To be auenged of the heathen : and to rebuke the people.

8 To binde their Kings in chaines : and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written : Such honour haue all his Saints.

Laudate Dominum. Psalm. 150.

O Praise God in his holinesse : praise him in the firmament of his power.

2 Praise him in his noble actes : praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet : praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances : praise him vpon the stringes and pipe.

5 Praise him vpon the well tuned Cymbals : praise him vpon the loud Cymbals.

6 Let euery thing that hath breath : praise the Lord.

FINIS.



GODLY PRAYERS.

A PRAYER CONTAINING THE duty of every true Christian.



Most mighty God, mercifull louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ, my onely Sauour and Redeemer: and I most humbly beseech thee for his sake, to be mercifull vnto me, and to cast all my sins out of thy sight and remembrance: thorow the merits of his bloody death and passion.

Powre vpon me (O Lord) thy holy spirit of wisdom and grace: gouerne and lead mee by thy holy Word, that it may be lanterne vnto my feet, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the natural blindness and darknesse of my heart through thy grace: y I may daily be renewed by the same spirit and grace: by the which (O Lord) purge the grossenes of my hearing & vnderstanding, that I may profitably read, heare, & vnderstand thy Word; and heavenly will beleeue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifull heare the humble suit of thy seruant, and grant mee thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly my soule, against all assaults temptations, accusations, subtil baits and flights of that old enemy of mankind Satan that roaring lyon, euer seeking whom he may deuoure.

And heare (O Lord) I prostrate with most humble mind, crane of thy diuine Maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: and specially according to my bounden dutie, beseech thee for his sake, to blesse, saue and defend thy principall member thereof, thy seruant our most deare and Soneraigne lord King *Charles*, increase in his royall heart true faith, godly zeale and loue of the same: and grant him victory ouer all his enemies, a long prosperous and honourable life vpon earth, a blessed end and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Councillours, and euery other member of this thy Church of England, that they and we in our seuerall callings, may truly and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: increase in vs true faith and Religion: Replenish our mindes with al goodness, and of thy great mercy keepe vs in the same till the end of our liues: gine vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersity and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children and seruants: Aide me, O Lord, that I may gouern, nourish, & bring them vp in thy feare and seruice. And forasmuch, as in this world I must alwaies bee at warre and strife, not with one sort of enemies but with an infinite number not onely with flesh and blood, but with the deuill, which is the prince of darkenesse, and with wicked men, executors of his most damnable will: grant mee therefore thy

grace, that being armed with thy defence, I may stand in the battell with an invincible constancy against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heavenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauour, Amen.

¶ CERTAINE GODLY PRAYERS ers for certaine dayes.

Munday.

Almighty God, the Father of mercy, and God of all comfort, which onely forgivest sinne forgiue vnto vs our finnes, good Lord, forgiue vnto vs our sins, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, we may haue power and strength hereafter, to resist sin, by our Sauour and Lord Iesus Christ, Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sins and wickednes of a sinner, in what heere soeuer he doth mourne and lament his old manner of liuing: grant vnto vs (O Lord) true contrition of heart, that wee may vehemently despise our sinfull life past, and wholly bee conuerted vnto thee, by our Sauour and Lord Iesus Christ, Amen.

Wednesday.

O Mercifull Father, by whose power & strength we may ouercome our enemies, both bodily and ghostly: grant vnto vs, O Lord, that according to our promise made in our Baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after lead our lines in holinesse and righteousness, that we may serue thee in Spirit and truth, and that by our Sauour and Lord Iesus Christ, Amen.

Thursday.

O Almighty and euerlasting God, which not onely givest euery good and perfect gift, but also increasest those gifts that thou hast giuen, we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truly beleeue in thee, and in thy promises made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by the grieuousnesse of temptation, neither by the subtil crafts and assaults of the deuill, wee be driuen from faith, in the blood of our Sauour and Lord Iesus Christ, Amen.

Friday.

Grant vnto vs, O mercifull God (we most heartily beseech thee) knowledge and true vnderstanding of thy Word, that all ignorance being expelled, wee may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation: and that also we may expresse in our liuing those things that wee doe know, that we be not onely knowers of thy Word, good Lord, but also be workers of the same, by our Sauour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithful ser-

wants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts and that not by our deserving, but by the merits and deserving of our Saviour and Lord Iesus Christ Amen.

O Mercifull God, our onely ayde, succour, and strength at all times: grant vnto vs, O Lord, that in the time of prosperity we be not proud, and so forget thee, but that with our whole heart and strength we may cleane vnto thee: and in the time of aduersity, that wee fall not into infidelity and desperation, but that alwaies with a constant faith we may call for helpe vnto thee: grant this, O Lord, for our Advocates sake, and Saviour Iesus Christ, Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost as a sure pledge of thy heavenly kingdom: grant vnto vs, Lord, thy holy Spirit, that he may beare witnesse with our spirit, that we be thy children, and heires of thy kingdom, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawful pleasures, concupiscences, euill affections, contrary vnto thy will, by our Saviour and Lord Iesus Christ. Amen.

A Prayer for trust in God.

The beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise Guide, our Saviour Christ, which doest lead them the right way to immortal blessednesse, which truly and vnfaignedly trusting in thee, commit themselves to thee: grant vs, that like as we be blind, and feeble indeed, so we may take, and repute our selues, that we presume not of our selues, to see to our selues, but so farre to see, that alway wee may haue thee before our eyes, to follow thee being our Guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way mayest lead vs the fawmeway vnto our heavenly desire to thee with the Father and the holy Ghost be glory for euer. Amen.

¶ Certaine Godly Prayers to be vsed for sundry purposes.

A generall confession of sinnes to bee said every Morning.



Almighty God our heavenly Father, I confesse and acknowledge that I am a miserable & a wretched sinner, and haue manifold wayes most grievously transgressed thy most godly Commandements through wicked thoughts, vngodly lust, sinfull words and deeds, committed all my whole life. In sinne am I borne and conceived, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer, and abide it, but must needs perish, and be damned for euer: So little helpe comfort or succour, is there either in me, or in any other creature. Onely this is my comfort (O heavenly Father) that thou didst not spare thy onely deare beloved Sonne, but didst giue him vp vnto the most bitter, and most vile and slanderous death of the Crosse for me, that he might so pay the ranfome for my sinnes, satisfie thy iudgement, still, and pacifie

thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life Wherefore through the merit of his most bitter death and passion, & through his innocent bloodshedding, I beseech thee O heavenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgie and pardon me of all my sins, to lighten my heart with thy holy Spirit, to renew, confirme, and strengthen mee with a right and a perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart walk as it becommeth me, in thy most godly Commandements, & so glorifie and praise thee euerlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly, & merrily vnto thee, and say, *I beleue in God the father Almighty, Maker of heauen and earth, &c.* But, O Lord God, heavenly Father, to comfort my selfe in affliction & temptation with these articles of the Christian Faith, it is not in my power, for Faith is thy gift: and for as much as thou wilt bee prayed vnto, and called vpon for it: I come vnto thee, to pray and beseech thee, both for that, and for all other my necessities, euen as thy deare beloved Sonne our Saviour Iesus Christ himselfe hath taught vs. And from the very bottom of my heart, I cry and say, *Our Father which art in heauen, &c.*

A Prayer to be said in the Morning.

O Mercifull Lord God, heavenly Father, I render most high lauds, praise and thanks vnto thee, that thou hast preferred mee, both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to line vntil this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day and the residue of my whole life, from henceforth into thy tuition, ruling and governing mee with thy holy Spirit, that all manner of darknes, of misbeliefe, infidelity, and of carnall lusts and afflictions, may be vtterly chased, and driuen out of my heart, and that I may be iustified and faued both body and soule, through a right and perfect faith, and so walke in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Saviour, Amen.

All possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to bee prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true light not knowing any going downe, and which art the Sonne eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not anywhere stumble to fall into any sin, but may through thy good guiding and conducting come to the life euerlasting, Amen.

O Lord Iesus Christ, which art the true Sonne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, doest bring forth, preserve, nourish & refresh all things, as well that are in heauen, as also that are on earth: we beseech thee mercifullly & fauorably to shine into our hearts: the night and darknes of sin, and the mists of errors on every side driuen away, thou brightly shining within our hearts, wee may all our life space goe without any stumbling or offence, and may decently, and seemly walke (as in the day time) being pure & cleane from the workes

Godly prayers.

workes of darkenesse, and abounding in all good workes, which God hath prepared for vs to walke in, which with the Father, and with the holy Ghost, liuest and reigneſt for euer and euer. Amen.

O God, and Lord Iesus Christ, thou knowest, yea, and haſt alſo taught vs, how great the infirmity and weakeneſſe of man is, and how certaine a thing it is, that it can doe nothing without thy godly helpe. If man truſt to himſelfe it cannot be avoided, but that he muſt run headlong, and fall into a thouſand vndoings and miſchiefes. Oh, our Father, haue thou pittie and compaſſion vpon the weakeneſſe of vs thy children, bee thou preſt and ready to helpe vs, alwayes ſhewing thy mercy vpon vs, and proſpering whatſoever we godly go about, ſo that thou giuing vs light, wee may ſee what things are truly good indeed: thou encouraging vs, we may haue an earneſt deſire to the ſame: and thou being our guide, wee may come where to obtaine them: for wee hauing nothing but miſtruſt in our ſelues, doe yeeld and commit our ſelues ſully and wholly vnto thee alone, which workeſt all things in all creatures, to thy honour and glory. So be it.

A prayer againſt temptation.

O Lord Iesus Christ, the onely ſtay and fence of our mortall ſtate, our onely hope, our onely ſaluation, our glory, and our triumph, who in the fleſh (which thou haſt for our onely cauſe taken vpon thee) diſt ſuffer thy ſelfe to be tempted of Satan, and who onely and alone of all men diſt vterly overcome and vanquiſh ſinne, death, the world, the deuill, and all the kingdome of hell: and whatſoever thou haſt ſo overcome, for our behoofe, it is that thou haſt overcome it: neither hath it bene thy will to haue any of thy ſervants to keepe battell, or fight with any of the foreſaid euills, but of purpoſe to reward, vs with a crowne of the more glory for it. And to the intent that thou mighteſt likewiſe overthrow Satan in thy members, as thou haſt afore done in thine owne perſon, giue thou (we beſeech thee) vnto vs thy ſouldiers (O Lion moſt victorious of the tribe of Iuda) ſtrength againſt the roaring Lion, which continually wandereth to and fro, ſeeking whom he may denounce. Thou being that ſame Serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs (thy ſilly ones) wiſeneſſe, againſt the deceitfull awaiting of the moſt ſubtill Serpent. Thou being a Lambe as white as ſnow, the vanquiſher of Satans tyranny, giue vnto vs thy little ſheepe, the ſtrength and vertue of thy Spirit, that being in our owne ſelues weak and feeble, and in thee ſtrong and valiant, wee may withſtand and overcome all aſſaults of the deuill, ſo that our ghoſtly enemy may not glory on vs, but being conquered through thee, wee may giue thanks to thy mercy, which neuer leaueſt them deſtitute that put their truſt in thee, who liueſt and reigneſt God for euer without end. Amen.

A prayer for the obtaining of Wiſedome.

O God of our Fathers, and Lord of mercy, thou that haſt made all things with thy Word, and ordaind man through thy wiſedome, that hee ſhould haue dominion over the creatures which thou haſt made, that he ſhould order the world according to equity and righteouſneſſe, and execute iudgement with a true heart: giue mee wiſedome which is euer about thy ſeat, and put mee not out from among thy children: for I thy ſervant and

ſonne of thy hand-maid, am a feeble perſon, of a ſhort time, and too young to the vnderſtanding of thy Iudgement and Lawes: yea, though a man be neuer to perfect among the children of men, yet if thy wiſdome be not with him, he ſhall be nothing worth. O ſend thy wiſedome out of thy holy heauens, and from the throne of thy Maieſty, that ſhee may be with mee, and labour with mee, that I may know what is acceptable in thy ſight, for ſhee knoweth and vnderſtandeth all things, and ſhee ſhall conſult mee right ſoberly in thy workes, and preferue mee in her power, ſo ſhall my workes be acceptable. Amen.

A prayer againſt worldly careſuſneſſe.

O Moſt deare and tender Father, our defender and nourisher, endue vs with thy grace, that wee may caſt off the great blindneſſe of our minds, and careſuſneſſe of worldly things, and may put our whole ſtudy and care in keeping of thy holy Law, and that wee may labour and trauell for our neceſſities in this life, like the birds of the ayre, and the lilies of the field without care. For thou haſt promiſed to bee carefull for vs, and haſt commanded that vpon thee wee ſhould caſt all our care: which liueſt and reigneſt world without end. Amen.

A prayer neceſſary for all perſons.

O Mercifull God, I a wretched ſinner reknowledge my ſelfe bound to keepe thy holy commandments, but yet vnable to perſorme them, and to be accepted for iuſt, without the righteouſneſſe of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iuſtifie all men that beleue and truſt in him. Therefore grant mee grace, I beſeech thee, to be occupied in doing of good workes, which thou commandeſt in holy Scripture all the dayes of my life, to thy glory: and yet to truſt onely in thy mercy, and in Chriffs merits to be purged from my finnes, and net in my good workes be they neuer ſo many. Giue mee grace to loue thy holy Word feruently, to ſearch the Scriptures diligently, to read them humbly, to vnderſtand them truly, to liue after them eſſentially. Order my life ſo, O Lord, that it may be alway acceptable vnto thee. Giue mee grace not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee, bee they neuer ſo contrary to my deſires. Teach mee ſo to pray, that my petitions may bee graciously heard of thee. Keepe mee vpriſt among diuerſities of opinions and iudgements in the world, that I neuer ſwarue from thy truth taught in holy Scripture. In proſperity, O Lord ſaue me, that I waxe not proud. In aduerſity helpe me, that I neither deſpaire nor blaſpheme thy holy Name, but taking it patiently, to giue thee thanks, and truſt to bee deliuered after thy pleaſure, when I happen to fall into ſinne through frailty, I beſeech thee to worke true repentance in my heart, that I may beſorry without deſperation, truſt in thy mercy without preſumption, that I may amend my life, and become truly religious without hypocriſie, lowly in heart without fainting, faithfull and truſty without deceit, merry without lightneſſe, ſad without miſtruſt, ſober without ſlothfulneſſe, content with mine owne without covetouſneſſe, to tell my neighbour his faults charitably without diſimulation, to inſtruct my houſhold in thy Lawes truly, to obey our King and all Gouvernours vnder him vniſainedly, to receive all lawes and common ordinances (which diſagree not from thy holy Word) obediently, to pay

Godly prayers.

euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant mee thus to doe, for the glory of thy holy Name. Amen.

A Prayer for patience in trouble.

How hast thou (O Lord) humbled and plucked me downe? I dare now vneathes make my prayers vnto thee, for thou art angry with mee, but not without my deserving. Certainly I haue sinned, Lord I confesse it: I will not deny it: but oh my God I pardon my trespasses: release my debts, render now thy grace againe vnto me, stop my wounds, for I am all to plagued and beaten: yet Lord, this notwithstanding, I abide patiently, and giue mine attendance on thee continually: wayting for reliefe at thy hand, and that not without skill, for I haue received a token of thy fauour and grace towards mee, I meane thy Word of promise concerning Christ, who for me was offered on the Crosse for a ransom, and a sacrifice, and a price for my finnes: wherefore according to that thy promise, defend mee, Lord by thy right hand, and giue a gracious care to my requests, for all mans staies are but vaine. Beat downe therefore mine enemies thine owne selfe, with thy power, which art my onely ayder and protector, O Lord God Almighty. Amen.

A Prayer to be said at night going to bed.

O Mercifull Lord God, heavenly Father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of mee, and not to suffer me to perish in the workes of darknes, but to kindle the light of thy countenance in my hearts: that thy godly knowledge may daily increase in mee, through a right and pure faith, and that I may alwayes bee found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour. Amen.

A Prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, and the euermolting life of them which die in faith: I wretched sinner, giue and submit my selfe wholly vnto thy most blessed will.

And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy, against all the assaults of the deuill: I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope, and trust, is in thy most mercifull goodnesse. I haue no merits nor good works which I may alleadge before thee. Of finnes and euill works (alas) I see a great heape, but through thy mercy, I trust to be in the number of them to whom thou wilt not impute their finnes, but take and accept mee for righteous and iust, and to be the inheritor of euermolting life. Thou mercifull Lord, waite borne for my sake, thou didst suffer both hunger and thirst for my sake, thou diddest preach and teach, thou diddest pray and fast for my sake, thou diddest all good workes and deeds for my sake, thou sufferedst most grievous paines and torments for my sake. And finally, thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for mee. Let thy blood cleanse and wash away the spots and foulness of my finnes. Let thy righteousness hide and couer mine vnrighteousness. Let the merits of thy passion and blood, bee the satisfaction for my finnes. Giue me, Lord, thy grace, that my faith and saluation in thy blood wauer not in me, but be euermolting and constant, that the hope of thy mercy, and life euermolting neuer decay in me, that charity waxe not cold in me. Finally, that the weakness of my flesh bee not overcome with the feare of death. Grant mee mercifull Saviour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speech, yet that my heart may cry, and say vnto thee, *In manus tuas Domine commendo spiritum meum*, (that is to say) O Lord, into thy hands I giue and commit my soule: *Domine Iesu, accipe spiritum meum*, Lord I beseech thee my soule vnto thee. Amen.

F I N I S.



THE
WAY TO TRVE
HAPPINES: 2

Leading to the Gate of
KNOWLEDGE.

OR,

An entrance to Faith : without
which it is vnpossible to
please G O D.

BY

Questions and Answers, opening
briefly the meaning of euery se-
uerall Booke and Chapter of the
BIBLE , from the beginning of
GENESIS, to the end of the RE-
VELATION.

LONDON,

Printed for *Edward Brewster* and *Robert
Bird*, and are to be sold at the
signe of the Bible in Pauls
Church yard.



To the Reader.

Judgements are prepared for Scorners, *Proverb.*
19.29.

If any man long after life, and to see good dayes,
let him refraine his tongue from euill, *1. Pet. 3. 10.*

As you would that men should doe to you, so
doe you to them, *Luke 6. 31.*

Loue couereth a multitude of faults, *1. Pet. 4. 8.*

He that loueth not, knoweth not God, for God
is loue, *1. Iohn 4. 8.*



The Doctrine of the Old and New TESTAMENT.

Question.



doctrine?

What is Doctrine?

An. Precepts for the finding and racing out of sinne.

Qu. What is the effect of doctrine?

An. Faith and virtuous living.

Qu. How manifold is

An. Two fold, either Divine or Morall.

Qu. Divine as how?

An. In our duty towards God.

Qu. Morall as how?

An. In our duty towards our selves and our brethren.

Qu. How many sorts of men may we call brethren?

An. Four.

Qu. Which be they?

An. Such as are of one Parentage, one Country, one Religion or of one mind by friendship.

Qu. How is Morall doctrine divided?

An. Into rules of dutie toward our superiours, parents, kindred, of-spring, family and inferiours?

Qu. How may this duty be infringed?

An. By the corruption of the flesh, and all other actual sinne.

Qu. How many wayes doth God teach?

An. Four manner of wayes.

Qu. Which be they?

An. By his word by his workes, by his punishments and by his blessings.

Quest. Are these performed alway in his owne person?

An. No, but more often by his chosen Ministers.

Qu. How are they intiguled?

An. By the names of Patriarkes, Captaines, Judges Kings, Prophets, Euangelists, and Apostles.

Qu. Which call you Patriarkes?

An. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Jacob, &c.

Qu. Which call you Captaines?

An. Such as had the leading of the Israelites from Egypt to the land of Canaan and gave directions in time of battell, as Moses and Ioshua.

Qu. Which call you iudges?

An. Such as executed Gods iudgements vpon

the enemies of the Church, and did administer Justice among his people as Ehud, Shamgar, empson Gedeon Iphthah, Samuel, &c.

Qu. Which call you Kings?

An. The Anointed of God, and soueraigne rulers of his people as Saul David, &c.

Qu. Which call you prophetes?

An. Such as by inspiration of the holy Ghost did foretell the ruine of sinne, and the reward of vertues, and were interpreters betwene God and man.

Qu. Which call you Euangelists?

An. The writers of the Gospell of Iesus Christ.

Qu. Why are they called Euangelists?

An. Because their workes containe the glad tidings of saluation to all that beleue.

Qu. Which call you Apostles?

An. The chosen Disciples of Christ, as Simon, Andrew, Peter, Iohn, &c.

GENESIS.

CHAP. I. to 5.

Question.

What do we learne by the creation of the World?

An. As touching the Creator, three things.

Qu. Which be they?

An. His omnipotency in creating all things of nothing, his bountie in furnishing the world with all necessary ornaments: and his loue, in giuing man dominion ouer all chap. 1. 20.

Quest. What doe wee learne as touching our selves?

An. Three things.

Qu. Which be they?

An. The obseruation of the Sabbath chap. 2. 2. Humilitie of minde in being made of the dust of the earth chap. 2. 7. And the reuerence which we owe to marriage.

Qu. Why ought we to reuerence marriage?

An. Because it was instituted of God himselfe, and in paradise chap. 2. 24.

Qu. How ought a man to loue his wife?

An. As himselfe, being flesh of his flesh,

A 2

Qu. Where

Qy. Where was man placed after his creation?

An. In Paradise.

Qy. Did he continue there?

An. No, he fell.

Qy. How?

An. By the malice of the Devil.

Qy. What was his sin?

An. Disobedience.

Qy. How did God punish him?

An. He cursed him and his posteritie, wherein he shewed his iustice chap. 3. 13.

Qy. How did he comfort him?

An. By promising forgiveness by the seede of the woman, Christ Iesus chap. 3. 14.

Qy. What did that sweet?

An. His mercy.

Qy. How many wayes did the curse of God extend vpon Adam?

An. Foure manner of wayes.

Qy. Which be they?

An. First, the earth was made barren for his sake, Secondly, his posteritie, as well as himselfe, became bondmen to hell. Thirdly, all the dayes of his life he was to eate his meate in the sweat of his browes. And fourthly, he was thrust out of Paradise.

Qy. How was Eve punished?

An. Two manner of wayes.

Qy. Which be they?

An. First, to bring forth her children in sorrow: And secondly, to lue in subiection to her husband.

Qy. How was the Serpent punished?

An. Three manner of wayes.

Qy. Which be they?

An. First, hee was made the most cursed of all creatures: Secondly, hee was to goe vpon his breast: And thirdly, to deuoure the dust of the earth.

Qy. Which was the second cause of the world?

An. Murder.

Qy. Who committed it?

An. Cain.

Qy. Vpon whom?

An. Vpon his brother Abell, chap. 4. 11. 12.

Qy. What was their quarrell?

An. About their sacrifice.

Qy. Why?

An. Because Abell was accepted and Caines was not chap. 4. 4. 5.

Qy. Why did not God accept Caines sacrifice?

An. Because hee did it more vpon custome, then conscience.

Qy. Who taught them to sacrifice?

An. Their Father Adam.

Qy. How could he doe that, and the Law not yet giuen?

An. The Law of God is two folde: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.

Qy. Which of these two had Adam?

An. The first.

Qy. What was the punishment of Caine for killing his brother Abell?

An. Hee was cursed of God, and condemned for a vagabond.

Qy. Whom did God raise after the death of Abell to build his Church vpon?

An. His brother Seth chap. 4. verse 17.

Qy. Did the example of Caines punishment ad-

monish the succeeding age to beware of sinne?

An. No: as the world grew in yeares, so it grew in iniquitie.

Qy. In what manner?

An. It was wholly corrupt, and full of custie chap. 6. 11.

Qy. By whom did God reprove them?

An. By Noah.

Qy. How?

An. In making it knowne hee would drowne the world by his preparing of the Arke.

Qy. Were the people reformed?

An. No: they laughed at it, and remained secure till the waters came on them.

Qy. Were all destroyed?

An. All but Noah and his family, and some of the rest for the preservation of their kind.

Qy. What made God that hee would not sinne so much as the brute beasts?

An. His decitation of sinne.

Qy. How was the first figure of Christ?

An. Enoch.

Qy. How was he a figure of Christ?

An. In being taken body and soule vp into heauen as Christ was chap. 5. 24.

Qy. Who was the first figure of the Church?

An. Abell.

Qy. Who was the second?

An. Noah preserved in the Arke.

Qy. How did his preservation testify?

An. The love of God towards his Church.

Qy. What did the tossing of the Arke by the waves signify?

An. The persecution that the Church should suffer.

Qy. Wherein did the mercy of God appeare?

An. In causing the waters to still.

Qy. Wherein did the zeale of Noah appeare?

An. In giuing God thanks for his deliverance as long as hee satte foote vpon dry ground, chap. 8. 20.

Qy. How did Noah afterwards offend?

An. By drunkenness chap. 9. 21.

Qy. Who covered their fathers shame?

An. Shem and Iaphet.

Qy. What received they for it?

An. Their fathers blessing chap. 9. 26.

Qy. Who made a mocke at his fathers inheritance, and did not seeke to conuert?

An. Ham.

Qy. What was his reward?

An. His fathers curse chap. 9. 25.

Qy. How did God plague ambition?

An. By confusion.

Qy. Where?

An. At the building of the tower of Babel, where all people purchased the displeasure of almighty God.

Quest. By whom did they recover their displeasure?

An. By the faith of Abraham, chap. 12. 3.

Qy. How?

An. In his seede all nations were blessed.

Qy. Who was Abrahams brother?

An. Lot.

Qy. Did they agree together like brothers?

An. Yes, till they grew rich.

Qy. Who was the cause they fell out?

An. Their heardsmen.

Qy. After their quarrell was knowne, did their Masters

Slaves, as men of our age seeke to be reuenged one of another?

An. No; they gaue gentle words and sought meanes how to prevent the like inconuenience.

Qu. How was that?

An. They departed and dwelt asunder, chap. 12. 7.

Qu. But with that separation did their loves decay?

An. No: it was still conitant, and brotherlike.

Qu. How doth that appeare?

An. In that after that Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men, rescued him chap. 14. 15.

Qu. Did Lot then dwell in Sodome?

An. He did.

Quest. Why? that was a dangerous place, though pleasant?

An. True so are all places where wickednesse abounds.

Qu. Yet Lot was a righteous man?

An. He was but he suffered as the wicked did, by being in company with them.

Qu. How was that?

An. Hee was taken prisoner (as I said before) with the irreligious Kings, going in and with them against their enemies.

CHAP. 15. to 20.

Question.

Who was Abrahams wife?

An. Sarah.

Quest. How did she offend when she perceived her selfe barren chap. 16. 1.

An. By vsing vnlawfull meanes to raise seede to her husband.

Qu. How was that?

An. By sending Hagar her maid to his bed.

Qu. How did God plague her for it?

An. Her maide despised her, and triumphed over her in her owne house chap. 16. 5.

Quest. Was esher some followed in the necke of her?

An. Wrath.

Qu. How?

An. She obtained license of her husband to be reuenged vpon Hagar.

Qu. In what manner was she reuenged?

An. She thrust Hagar and her child out of the doores.

Qu. Whither went Hagar?

An. Into the wilderness.

Qu. Had she any friend to go to?

An. None at all, she was a poore seruant, and stranger.

Qu. To whom did she appeale?

An. To God.

Qu. Did he deliuer her?

An. Yes.

Qu. What learne we by that?

An. That God reiecteth no estate of persons in their misery, if they call vpon him, chap. 18. 10.

Qu. Was Sarah barren still?

An. No: God gaue her a sonne in her old yeares.

Qu. What was his name?

An. Isaac, and this was hee in whom the couenant was made.

Qu. What was the signe of the couenant?

An. Circumcision, or the cutting off of the fore skin.

Qu. What is signified by that?

An. The casting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, chap. 17.

Qu. Were none partakers of the couenant but such as might be circumcised?

An. Yes, women; because vnder the name of man, both sexes are comprehended.

Qu. What was Hagar's sonnes name?

An. Ishmael.

Qu. Did not the couenant belong to him as well as to Isaac seeing he was the seed of Abraham?

An. No.

Qu. Was there two couenants then, that God blessed him for?

An. Yes, there were two couenants made.

Qu. Which be they?

An. The one eternall made to the children of the spirit; the other temporall, made to the children of the flesh.

Qu. What was the temporall couenant?

An. That from Ishmael should spring a mighty Nation euen twelue Princes chap. 17. 20.

Qu. Where was Abrahams now seated?

An. In Canaan.

Qu. What temporall blessing did God bestow vpon him?

An. He was exceeding rich.

Qu. How did he employ his riches?

An. In hospitality and other good deeds.

Qu. Wherem appeared his hospitality?

An. In vsing strangers and trauellers kindly.

Qu. What strangers?

An. The three Angels in the shape of men.

Qu. How did he entertaine them?

An. First, hee ran out to entertaine them then he entreated them to rest in his tent, and last of all he feasted them.

Qu. Do rich men in these dayes follow the example of Abrahams, in vsing friendly hospitality towards trauellers and poore men?

An. No the most part of them, in stead of running to meete the poore, when they see them coming, turne their backs vpon them, and runne from them and in stead of entreating them to stay, with hot and crabbed words rate them from their doores, and in stead of feeding and refreshing them, lets them depart weary with empty stomacks.

Quest. How did the Angels requite Abrahams hospitality?

An. Told him joyfull newes concerning the birth of his sonne Isaac, and what the purpose of God was toward Sodome and Gomorrah.

Quest. What was the purpose of God toward Sodome?

An. Vicerely to destroy it for sinne.

Qu. Did Abraham pray for it?

An. Yes in such zealous manner, as had there bene found ten godly persons in it, the citie had bene saved chap. 18. 22.

Qu. Why did Abraham pray for them?

As. First, in regard of his brother Lot that dwelt there. and then in regard of humanity. for that it grieved him so many people should bee destroyed.

Qu. What did that signify?

An. That Abraham (as Gods people ought to bee) was of a pitifull minde, even towards infidels.

Qu. What followed Gods vengeance against the prayer of Abraham?

An. He continually cry of sinne. ascending out of Sodome and Gomorrah. into the eares of God: whereby we learne that sinne is a continuall crier against vs. so long as wee let it dwell amongst vs, chap. 18. 23.

Qu. Was all in the City then destroyed?

An. All but Lot his wife and two daughters.

Qu. What was the Commandement that God gave them at their departure from the City?

An. Not to looke backe.

Qu. Was this Commandement kept?

An. No. Lots wife brake it.

Qu. What was her punishment?

An. Shee was turned into a Pillar of Salt, chap. 19. 26.

Qu. What moud her to looke backe?

An. Her fond desire. to thinke shee should forget her wealth and so please a place.

Qu. What do we learne by that?

An. That no care of earthly things (bee they neuer so glorious) must hinder vs from obeying Gods commandements.

Qu. How was the City destroyed?

An. With fire and brimstone from Heauen, chap. 19. 24.

Qu. Where did Lot remaine afterward?

An. In the mountaines.

Qu. What sinne did hee fall into while hee lived there?

An. Drunkenesse.

Qu. What next?

An. Into Incest.

Qu. What doth that prove?

An. That one sinne begets another.

Qu. How was Lot incestuous?

An. By his owne daughters.

Qu. Who tempted him therunto?

An. They when they had made him drunke.

Qu. What was Gods punishment for that sinne?

An. The Nations that came by that conception was a cursed generation.

Qu. What generation was it?

An. The Moabites and the Ammonites, chap. 19. 37.

CHAP. 20. TO 35.

Question.

Who had like to have wronged Abraham by taking his wife?

An. King Abimelech.

Qu. How was he prevented?

An. God threatened him with death, chapter 20. 3.

Qu. Did hee upon that deliver her backe to her husband?

An. He did.

Qu. What learne we by that?

An. Two things.

Qu. Which be they?

An. First, that God will punish adultry: and next the very heathens abhor the breach of wedlocke, chap. 20. 7.

Qu. How did God try Abrahams faith?

An. By bidding him sacrifice his onely sonne Isaac, chap. 22. 2.

Qu. Would he have done it?

An. Yes, but that an Angell stayed his hand.

Qu. How was his faith rewarded?

An. God renewed his Covenant once againe, and told him, for that deede hee would multiply his seede on earth, like the sand of the shore.

Qu. What vertues did God firste prove in Abraham?

An. His patience.

Qu. How?

An. In taking his wife Sarah from him.

Qu. Yet he did mourne for her death?

An. That was the weaknesse of the flesh: but his soule was glad in that he knew shee lived eternally, chap. 23. 2.

Qu. What other vertue had Abraham?

An. Verightnesse of mind.

Qu. Wherein did that appeare?

An. When Mephron the Hittite offered him a piece of ground to burie his dead, hee would not take it before he had paid the price of it, chapter 23. 13.

Qu. Is that modesty observed now ad eyes?

An. No. many will be so farre from giving vnto their neighbours the worth of their goods: as they will seek to deceive, coferage, and violence, to pull them from them wrongfully, and for nothing.

Qu. What was Abrahams care for Isaac when he came to age?

An. To provide him a vertuous wife, chap. 24. 4.

Qu. Was he ruled by his fathers appointments?

An. He was.

Qu. What did hee steem in that?

An. A godly president of obedience to all sonnes, to follow the counsell of their parents in choosing them wives, and not their owne inordinate desire.

Qu. Whom did Abraham send about this business?

An. His chiefe servant, chap. 24. 2.

Qu. How did he proceede in it?

An. With prayer that hee might speede well, and thanksgiving afterward, for his success.

Qu. What other good property was in that servant?

An. He would not eate when hee came to his journeyes end, before hee had done his masters message.

Qu. What may servants learne by that?

An. To regard more their masters busines then their owne pleasure, chap. 24.

Qu. Whose daughter did hee chuse for his masters sonne?

An. Rebecca the daughter of Bethuel.

Qu. When the Parents heard the request of Abraham, did they presently give their daughter to Isaac?

An. No, they asked counsell of God first, and then

then the maides consent.

Q^u. What is to be learned by that?

An. As children ought not to match without their parents consent: so parents ought not to match their children without their consent; chap. 24. 58.

Q^u. After Isaac and Rebecca were married, what did God give them?

An. Two sonnes Esau and Jacob.

Q^u. What was Esau undoing?

An. The lust of the flesh.

Q^u. Wherein?

An. He sold his birth-right for portage.

Q^u. What over sight was that?

An. An over-sight that many worldly men run into.

Q^u. What was that?

An. Preferring of trash before the rich graces of God chap. 25. 32.

Q^u. What did that negligence loose him else?

An. His fathers blessing.

Q^u. What was the reason?

An. Because not regarding his earthly patrimony. God likewise suffered him to loose the benefit of his heavenly inheritance, which was spirituall benediction.

Q^u. Did Esau at last see his owne error?

An. No. but ranne farther into error.

Q^u. How?

Answ. By hating his brother Jacob, chapter 27. 41.

Q^u. What was the vertue of Jacob?

An. Patience in giving place to his brothers rage, and going to seek his fortune in another country.

Q^u. Whither went he?

An. To Haran, to his Vncle Laban.

Q^u. What were his vertues there?

An. Diligence in doing his Vncle seruice, and fidelity in not deceiving him.

Q^u. How did God deale with Laban?

An. He prospered him for Jacobs sake.

Q^u. What were Labans vices.

An. Ingratitude and oppression.

Q^u. How was he ungratefull.

Answ. In vpbraiding Jacob for his good seruice.

Q^u. How did he oppress him?

An. Intrebling his seruitude by fraudulent and crafty meanes.

Q^u. Did God deliuer Jacob at last?

An. Yes, as hee will all others that trust in him, though a while hee seeme to bee farre from them.

Q^u. What was the reward of Jacobs patience, and vne seruice in the end?

An. Whereas when he came from his fathers house, he had but one coate to his backe, and a staffe in his hand, at his returne hee was the husband of two wives, the Master of many seruants, and the owner of much treasure, and diuers herds of Cattle. chap. 30. 32.

Q^u. Did not Jacob feare to returne into his owne Country, knowing that his brother Esau was his enemy?

An. No.

Q^u. Why?

An. Because hee knew God, that had commanded him to goe would defend him.

Q^u. How did his brother Esau receive him?

An. I ouingly like a brother.

Q^u. What was the vertue of Esau in that?

An. He thought it a base and vnaturall thing, to keepe enuy alway in his stomacke toward any one, much lesse toward his owne brother, chapter 33. 4.

CHAP. 34. to 50.

Question.

How many sonnes had Jacob?

An. Twelve.

Q^u. Which of these twelve was a figure of Christ?

An. Ioseph.

Q^u. Wherein?

An. In being sold by his owne brethren.

Q^u. What learne you by that?

An. That in all ages, after God had promised the Messiah to Adam, he neuer ceased by word and deede to signifye his comming.

Q^u. Why did Jacobs sonnes sell their brother Ioseph?

An. For malice. in that Ioseph prophesied by dreames, his brothers should be his seruants, and bow to him.

Q^u. What other sinnes did they run into besides?

An. Murder and dissimulation.

Q^u. How?

An. They intended to haue slaine their brother, but that Iuda dissuaded them, chapter 37. 26.

Q^u. How did they differ?

An. In telling their Father that their brother was slaine by wilde beausts. chap. 37. 32.

Q^u. What was the fruit of these sinners?

An. They procured diiquet of conscience in themselves, and teares to their old Father whom they ought rather to haue comforted, chapter 37. 34.

Q^u. Did this polluty of theirs ere the more preuent the subiection which they feared?

An. No: God prospered Ioseph, and gaue him fauour in the court of Egypt.

Q^u. With whom?

An. With Potiphars Pharaohs chiefe Steward.

Q^u. How did Ioseph shew himselfe there to be the seruant of God?

An. In resisting the lust of Potiphars wife.

Q^u. What is the nature of lust, being resisted?

An. It growes impudent and outrageous, chap. 39. 14.

Q^u. Shew an instance?

An. Potiphars wife, when she saw Ioseph would not veele to her, accused him that he would haue rauished her.

Q^u. Did God suffer her accusation to take effect?

An. Yes. Ioseph was imprisoned.

Q^u. He being guiltlesse, why should God suffer she wrong to be layd upon him?

An. For two causes.

Q^u. Which be they?

An. First: that by his strange deliuerance, hee might haue greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.

Q^u. How was Ioseph deliuered?

A 4

An. By

An. By interpreting the Kings dreame.
Q. How was he advanced?
An. He was made ruler over all Egypt.
Q. What was the plague God layd upon his brethren for selling him?
An. They were oppressed with a mighty famine chap. 41. 1. 4.
Q. Whether came they for succour?
An. To their brother, unknowne.
Q. What reverence did they shew unto him?
An. They kneeled vnto him and called him Lord chap. 41. 7. 8.
Q. What vertues do we learne by the example of Ioseph in his high authority?
An. Three.
Q. Which be they?
An. Charitie, clemency and humanitie.
Q. How was he charitable?
An. Hee relinquished his Father and Brothers with come freely and without recompence. ch. 42. 25.
Q. How was he gentles?
An. In pardoning the wrongs that his brothers had done him. chap. 45. 5.
Q. Wherein was he humble?
An. In not despising his Father and brothers. (poore Shepherds of Canaan) though humilic were the second person in Egypt and in sending for his Father to be partaker of his happennie.
Q. Did Iacob come thither?
An. Yes and died there.
Q. What do we learne by his death?
An. To desire of God to die as he did.
Q. How was that?
An. Praying, blessing, and rehearsing the gracious benefits of God. chap. 47. 1.
Q. What reate had Pharaoh, being an infidell, toward his Idolatrous Priests, more then many Christians now adayes haue toward the true Ministers of the eternall God?
An. Hee did not diminish their Church-livings, chap. 47. 22.

EXODVS.

CHAP. I. to 14.

Question.

Why did God bring the house of Israel into Egypt?

An. For two causes:

Q. Which be they?

An. First to shew the truth of his word for he had said to Abraham, they should bee strangers from the land of Canaan, the space of foure hundred yeares and suffer much oppression. Genes. 15. 14. Secondly, to haue fit occasion to shew his loue toward them, and the better to traine them vp in the knowledge and feare of him.

Q. How came it so passe they were oppressed in Egypt, considering the good entertainment which they had at the first?

An. The continuance of time had worne out the iane and remembrance of Ioseph, by reason that many kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

Q. How were they increased?

An. From teauenty persons, for that was the

whole number of them at their first comming, to many hundred thousands.

Q. Did that make the King rouse against them?

An. Yes.

Q. Why?

An. For two causes.

Q. Which be they?

An. First in regard of their Religion and next, fearing lest their multitudes should indanger his gouernement chap. 1. 10.

Q. How did he seek to suppress them?

An. Foure manner of wayes.

Q. Which be they?

An. First in making slaues of them and next, in going about to murder their men children.

Q. Wherein consisted their seruitude?

An. In making of bricke, carrying of burdens, and all other Hauery chap. 1. 14.

Q. How did Pharaoh go about to murder their men children?

An. Two manner of wayes.

Q. Which be they?

An. First, secretly in commanding the Midwives, at their houre of birth to destroy them, but they not obeying his command, hee fell secondly into a more open and violent practise.

Q. How was that?

An. Hee commanded his owne people, that whensoever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the River chap. 1. 22.

Q. How durst the Midwives disobey the Kings Edict?

An. Because as all Gods seruants ought to doe, they feared him more then any earthly person.

Q. Were the number of the people (by these cruell proceedings) lessened and diminished?

An. No, the more they vexed them, the more they multiplied. chap. 1. verse 12.

Q. What do we learne by this?

An. That no tyranny can extinguishe the Church of God.

Q. How did God deride the malice of Pharaoh?

An. In causing him to cherish and bring vp euen in his owne Court that Hebrew child, which after ward proved to be his destruction, and the deliuerance of the children of Israel.

Q. Who was that?

An. Moses.

Q. How was he preserved?

An. When his mother had hid him three monthes from the tyranny of the King, and could hide him no longer, shee put him into a basket made of reeds, and set it by the River side.

Q. What became of him there?

An. A King Pharaohs daughter, walking that way, found him, and put him to be nursed of his owne mother. chap. 2. 2.

Q. What appeareth in this?

An. The providence of God.

Q. Wherein?

An. In that no humane policie can hinder that which he hath once determined.

Q. What was the first crosse that God did lay upon Moses when he came to age?

An. The killing of an Egyptian, for which fact he was forced to flye.

Q. Whither?

An. Into the land of Midian.

Q. Who succoured him there?

An. Iethro, & gaue him his daughter in marriage.

Q. What

Qu. What trade of life did Moses use?

An. Keeping of sheepe.

Qu. How did God appeare to Moses?

An. In a fiery bush, chap. 3. 2.

Qu. Did the bush burne?

An. Yes but did not consume.

Quest. In that sence what doth it represent vnto vs?

An. The Church of God, which should suffer persecution but neuer subuersion.

Qu. Wherefore did God appeare vnto Moses?

An. To send him forth for the deliuerance of his people.

Qu. What moued him therunto?

An. Two things.

Qu. Which be they?

An. The remembrance of his covenant made with Abraham, and the sighes and cries of the poore Israelites, that daily pierced the gates of heaven chap. 2. 27.

Qu. What comfort do we receive from thence?

An. An assurance: that God will heare our prayer in time of our affliction, if we call to him.

Qu. Did Moses obey the commandments of God about his iourne to Egypt?

An. At the first he was doubtfull.

Qu. Wherein?

An. Of his owne sufficiency, and incredulitie of the people.

Qu. How did God strengthen him?

An. By ioyning Aaron to assist him, and giuing them power to confirm their message by working of miracles.

Qu. How did the people receiue their message?

An. With attentive eares.

Qu. What vertues do we learne of the people, after they had heard the words of Moses?

An. Two.

Qu. Which be they?

An. Faith, in that they beleued him what hee said, and thanksgiuing in praising God, since it pleased him to looke vpon their tribulation, chap. 4. 11.

Qu. What vices are we admonished too beware of by the example of Pharaoh?

An. Obstinacie of heart, in contemning the preaching of Moses.

Quest. In how many respects was Pharaoh obstinate?

An. In foure respects.

Qu. Which be they?

An. First, in not granting Moses request. Secondly in comparing the power of his Soothsayers and Coniurers, with the power of God chap. 7. 2. Thirdly, by imputing the desire which Gods people had to serue him (as the wicked alwayes will) to be nothing else but a disposition in them to be idle, chap. 5. 8. Fourthly, not onely in retaining them still in his country, but doubling their seruitude, chap. 5. 6.

Qu. How was his obstinacy plagued?

An. With ten several kinds of plagues.

Qu. Which be they?

An. First the turning of water into bloud: second multitude of frogs: third turning of dust into lice: fourth swarms of flies: fift death of cattell: six scabs and blisters: seauen thunder lightning and haile: eight grasshoppers, and caterpillers: ninth, darknesse: tenth, the death of the first borne.

Quest. For all these plagues did Pharaoh euer repent?

An. Yes faintly.

Qu. How was that?

An. So soone as Gods hand was removed, by the prayer of Moses, he presently turned to his former obstinacie.

Qu. In the prosecution of these plagues what doe we learne touching the person of God?

An. His iustice vpon his enemies, and his mercy and louing kindnesse towards his people.

Quest. Wherein appeared his mercy towards his people?

An. In sauing them their Cattell, and that part of Egypt where they inhabited, free from the touch of any of those fore plagues, chap. 8. 22.

Quest. Why did not Moses submit vnto Pharaoh, when he was content to let the people goe, but stayed their cattell?

An. Because (like a faithfull Minister of the Lord) hee would treme no part or parcell of his charge.

Qu. Was it parts of his charge to take the Cattell with him?

An. Yes.

Qu. Wherefore?

An. In that they could not sacrifice without them, chap. 10. 20.

Qu. In the night before their departure what did the Lord insinuate?

An. The Sacrament of the Pascheouer.

Qu. What was that?

An. A Lambe without blemish.

Qu. The Lambe was the signe, but what was the thing signified?

An. The Angell of the Lord that passed ouer the houses of the Israelites, and stroke the first borne of the Egyptians, with sudden death, chap. 12. 11.

Qu. What doth this figure vnto vs?

An. The sacrifice of the true Paschall Lambe Christ Iesus, by whom all the faithfull are deliuered from the bondage of hell, as the Israelites were (vpon the institution of the Pascheouer) from the bondage of Egypt.

Qu. how many things doe wee learne as touching the person of God, in the instance of the children of Israels departure?

An. Three.

Qu. Which be they?

An. His mercifulnesse in sparing the Israelites, and limiting the Egyptians secondly his iustice, in forcing the Egyptians to giue the Israelites treasure and apparell as a satisfaction for their former seruice, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his fauour toward them, that doth not onely deliuer his people out of danger, and then leaue them but protect them still.

Qu. How doth that appeare?

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

Qu. How many things doe we learne as touching the person of the Israelites?

An. Two things.

Qu. Which be they?

An. The charge which God gaue vnto them, and their watchfulnesse.

Qu. What was their charge?

An. To

An. To teach the benefits of God to their posterity.

Qn. Wherein consisteth their wretchedness?

An. In that they attended all night for the house of their departure chap. 12. 10.

Quest. What doe they give us to understand by that?

An. That as they minutely waited vpon the Lord for their deliverance, out of bondage, to go to the earthly Canaan, so ought wee continually to attend and make our selves ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse.

CHAP. 14. to 40.

Question.

After Israels departure, what vice do we note first among Pharaoh?

An. Insuperable malice, which seldom dyes but with the ruine of him in whom it abides.

Qn. How did it breake forth?

An. By preparing a mighty host to follow the Israelites chap. 14. 6, 7, 8.

Qn. For what intent?

An. To be revenged vpon them, and quite destroy them.

Qn. How did he prosper?

Answ. As all malicious persons commonly doe.

Qn. How is that?

An. Hee and his malice, perished in the place where hee thought to haue bene their overthrow.

Qn. Where was that?

An. In the red Sea.

Qn. What was the sinne of the people in that place?

An. Weakenesse of Faith.

Qn. How was that?

An. Notwithstanding their strange deliuerance of late, yet when they saw the red Sea before them and the Egyptians behinde their backs, they began to distrust the power of God, and to raile vpon Moses.

Qn. How were they deliuered?

An. Moses diuided the waters, and they passed through chap. 14. 21.

Qn. How was God honoured by Pharaoh?

An. As hee will bee of his enemies in their destruction.

Qn. How many times did the Israelites murmur against God before he punished them?

An. foure times.

Qn. Which be they?

An. First at the red Sea, chap. 14. Second at the waters of Marah chap. 15. 24. Third, when they wanted flesh chap. 16. 13, 14. Fourth, when they wanted water chap. 17, 6.

Qn. What do we learne by this?

An. The long sufferance of God toward sinners.

Quest. How did God deliuer them at all these times?

An. With great admiration,

Qn. How was that?

An. At the first time hee diuided the red Sea: at the second, he made the bitter water sweet: at the third, he gaue them Quails and Manna from heaven: at the fourth hee made a fountaine of water gush from out the hard Rocke.

Qn. How did they offend the first time?

An. More seriously then before.

Qn. How was that?

An. They made a golden Calfe, and worshipped it for God.

Qn. What moued them to make the likeness of a Calfe rather then any other creature?

An. The corruption which they had learned among the Egyptians who did worship Oxen and Kine.

Qn. Did God now punish them?

An. Yes. (and time I thinke) when they did vnterly forsake him.

Qn. What was their punishment?

An. Three thousand of them were slaine with the swords of their owne brethren, chap. 12. 28.

Quest. Would not God vnterly haue destroyed them?

An. Yes but for the prayer of Moses.

Qn. What was his prayer?

An. He desired his name might be rather blotted out of the booke of life then God should quite roote out that nation chap. 12. 31.

Qn. What do we learne by that?

An. The loue and care which all good Magistrates ought to haue ouer their people.

Qn. Where was Moses when this offence was committed?

An. Vpon mount Sinay.

Qn. Was not his absence in some part cause of their Idolatry?

An. Yes.

Qn. What rather you by that?

An. That the want of good guides maketh men to runne into error.

Qn. What did Moses vpon mount Sinay?

An. He went to receiue the Law.

Qn. How was the Law giuen?

An. In thunder and lightning, chap. 19. 20.

Qn. Why was it giuen with such terror?

An. That the people might the more reuerence him that gaue it.

Qn. What was required of the people before they came to receiue the Law?

An. Two things.

Qn. Which be they?

An. To sanctifie themselves for three dayes space, and not to touch the skirts of the mountaine.

Qn. What do we learne by these two things?

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets, then we are limited.

Quest. What is generally commanded by the Law?

An. That wee should loue God with all our soules and our neighbour as our selfe.

Quest. What is particularly forbidden by the Law?

An. Murder cursing, especially our parentes; cruelty toward seruants, not to do hurt, but to make satisfaction, Fornication, Witchcraft, beggary, or carnall copulation with beasts, Idolatry,

ery oppression against widowers and strangers, all kinde of vsury, all railing and euill speaking especially against Magistrates, because to speake against them is to speake against God: all falsehood, all unlawfull detaining of our neighbours goods all taking of bribes all periuery, and whatsoever else may infect the soule or offend God.

Qu. What is the reward of these sinnes?

An. Death.

Qu. Such as were pardonable, how were they pardoned?

An. By offering sacrifice.

Qu. What doctrine doe we learne by the sacrifice of the Leuites?

An. Foure points of doctrine.

Qu. Which be they?

An. First their thankfulnessse, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signifie that what was done to the thing offered, the offerer had deserved. Fourthly, their hope, to shew their sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might be opened to them againe.

Quest. Are such sacrifices to be vsed of Christians?

An. No.

Qu. Why?

An. Because they are abolished by the death of Christ an al-fufficient sacrifice.

Quest. What else doe wee learne in this booke of Exodus?

An. Two things.

Qu. Which be they?

An. The election of Magistrates, and the order God set in his Church.

Qu. What kind of men ought Magistrates to be?

An. They ought to be adorned with foure speciall graces.

Qu. Which be they?

An. Courage, feare of God, iustice and a mind free from couetousnesse chap. 18. 11.

Qu. How must they aduise iustice?

An. To all persons and at all times.

Qu. Whom did God chuse for his seruants in the Temple?

An. The Leuites.

Qu. What kind of men must they be?

An. Such as haue imprinted vpon their breasts knowledge and holinesse chap. 21. 10.

Qu. Whose gift is the knowledge of handi-craftes?

An. The gift of God.

Qu. Why?

An. Because he first taught them.

Qu. To whom?

An. To Bezaleel and Aholiab.

Qu. To what end did he teach them?

An. For the furnishing of the Temple.

Quest. Who provided them stuffe for to worke vpon?

An. The people.

Qu. In what manner?

An. In such abundance, as Moses commanded them to leaue off.

Qu. What do we learne by that?

An. A willingnessse to serue God with our temporall goods chap. 26. 6.

Qu. With whom did Israel fight their first battell after they came into the wilderness?

An. With the Amalekites.

Qu. How long did they preuaile?

An. So long as Moses held vp his hands and prayed, but when he let them fall, the Amalekites preuailed: chap. 17.

Qu. What doth that teach vs?

An. Two things.

Qu. Which be they?

An. The effect of prayer, and that wee ought not to faint in prayer, lest with the falling of our hands we faile in our request.

LEVITICVS.

CHAP. I. to the last.

Question.

What is set downe in this Booke?

An. The duty of the Leuites: and therefore it is called *Leuiticus*.

Qu. What was their chiefst duty?

An. To sacrifice.

Qu. How many circumstances were they to obserue?

An. Foure.

Qu. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Qu. What did the Israelites sacrifice?

An. Either things hauing life, as Bullockes, Lambes, &c. Or things without life, as oyle, fine flower, water, &c.

Qu. For whom did they sacrifice?

An. For themselves and others.

Qu. Where?

An. In the Temple.

Qu. In what manner?

An. As God hath set downe from the first of *Leuiticus* to the 19.

Qu. What is the Christian sacrifice?

An. Prayer and Thanksging.

Qu. In how many points doth the Israelites and the Christians sacrifice agree?

An. In five.

Qu. Which is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. What is the second?

An. As theirs was brought to the Priests, so ours must be presented to God.

Qu. What is the third?

An. As theirs was blaine: so when we sacrifice, we must kill our lewd affections.

Qu. What is the fourth?

An. As theirs was washt with water, so ours must be washt with teares of repentance.

Qu. What is the fifth?

An. As theirs was without blemish, so ours must be without hypocrisie.

Qu. What is the sixth?

An. As theirs was kindled with fire, so must ours be with zeale.

Qu. Whence had they all these instructions?

An. From the mouth of God.

Qu. What was Gods meaning therein?

An. To

An. To shew that he would be sent as hee himselfe appointed and not after the invention of man.

Qu. Did none breake that ordinance?

An. Yes.

Qu. Who were they?

An. Nadab and Abihu chap. 10. v. 1.

Qu. How did they breake it?

An. By offering with strange fire.

Qu. How were they punished?

An. Fire from heauen consumed them.

Qu. Of how many sorts were the Lawes which God prescribed to the house of Israel?

An. Of two sorts.

Qu. Which be they?

An. Ceremoniall and Morall.

Qu. Which call you the Ceremoniall Lawes?

An. Such as were observed in offering sacrifices, and discerning things cleane from vnclane, and the causes thereof, set downe from the 1. chap. to the 19.

Qu. Which call you morall?

An. Such as concerne integrity of manners.

Qu. How many are they as they are set downe in Chap. 10.

An. Seauentene.

Qu. Which be they?

An. To honour our parents ver. 1. To serue God freely and not by compulsion ver. 5. In time of plenty to remember the poore, as in harvest not to reape euery corner of the field, nor gather the gleanings nor all the grapes of the vineyard, but to leaue some for the poore, ver. 9. 13. Not to detain the workemans hire till the morning ver. 12. To eschue all theft, falsehood and lying ver. 11. All swearing and blaspheming ver. 12. All mischieuous pra'tises which we presume we may doe vndiscouered, as to curse the deafe, lay a stumbling blocke before the blind ver. 14. Not to fauour the poore nor honor the person of the mighty, ver. 16. All iniustice, ver. 15. All carrying of tales and conspiracy against our neighbors, ver. 16. All hypocrisie as we must not hate our brother in heart and show him to his face, ver. 17. All reuenge, ver. 18. All seeking after Witches and Coniurers. All obseruation of dayes and times ver. 26. All false weights and measures ver. 15. All incest ver. 6. Nor to offer our children vnto Moloch.

Qu. What is that?

An. An Idoll of the Ammonites.

Qu. Describe him?

An. He was great of stature, and hollow within hauing seauen places of receipt the first was for meale that was offered: the second for dounes the third for sheepe the fourth for a Ram the fift for a Calf: the sixt for an Oxe: the seauenth for a child.

Qu. What may be vnderstood by these seauen belies of the Idoll?

An. The seauen deadly sinnes and as the Israelites were forbidden to suffer their children to be deuoured of this Monster: so all parents must be ware, lest through their negligence their children be made a sacrifice for the seauen deadly sinnes.

Qu. How is that?

An. They must not winke at their follies, but giue them correction for their faults.

Qu. How did Moses conclude this Booke of Leuiticus?

An. With a blessing and a curse: with a bless-

ing, if they keepe the commandments: and with a curse, if they do breake them.

Qu. What is the fruit of the blessing?

An. Peace plenty victory, chap. 26. 4.

Qu. What is the fruit of the curse?

An. Scarcitie, famine, sicknesse, seruitude, warre, chae. 26. 16. to the 10. verse.

Qu. How many feasts did the Israelites obserue?

An. Seauen.

Qu. Which be they?

An. First, the Sabbath secondly the Pasche thirdly the feast of vnleavened bread: fourthly, of the first fruits fifthly, of Whintontide: sixthly, of Trumpets seauenthly of Tabernacles.

Qu. Why were these feasts ordained?

An. Not to gloriouze cherish sloath, or immodest mirth, but to glorifie God for his seuerall blessings.

NUMBERS.

Question.

What is done in this Booke?

An. The children of Israel are numbered.

Qu. To what end?

An. For three causes.

Qu. Which be they?

An. First for a collection toward the building of the Tabernacle. Secondly, for appointing Captaines and Leaders ouer euery family, chap. 2. Thirdly, for a quition of the land of Canaan amongst the tribes.

Qu. Is there any thing to be learned hereby?

An. Order and government that ought to be in euery Common wealth.

Qu. Whom did they appoint their chiefe guides?

An. God.

Qu. How doth that appeare?

An. In the 2. chapter.

Qu. How?

An. In that they neuer iournyed, but when they saw the cloud rise from the Tabernacle, nor neuer pitch their tents but where it layed, chap. 2. 17. 19.

Qu. And wherefore was this?

An. For two causes

Qu. Which be they?

An. First that they might (as all Gods people ought to doe) continually wait on the Lord, and haue their eyes lifted vp toward heauen Secondly to be alwayes in readinesse, because they knew not at what houre the Lord would rise.

Qu. What doth that teach vs to doe?

An. At euery minute to be in readinesse for death, because the houre thereof is vncertaine.

Qu. Alwayes when they did set forward on their iourney, what was Moses custome?

An. To pray.

Qu. How?

An. Lord rise vp and let thine enemies be scattered.

Qu. And when they rested, what did hee?

An. Prayed likewise.

Qu. In what manner?

An. O Lord returne to the many thousands of Israel, chap. 10. 16.

Qu. yba

Qu. What doest thou leaue we by this?

An. Euer when we set forward vpon any iourney or begin any worke to pray: and when we rest or make an end, to do the like, that our speed may be the better.

Qu. How many wayes did God shew himselfe gracious to the Israelites in this booke?

An. Four manner of wayes.

Qu. Which be they?

An. First in being still their guide: secondly in feeding them with Manna, as he had begun thirdly, in being mercifull toward them, when they repented fourthly, in giuing them victory ouer nine severall Princes.

Qu. Which be they?

An. Aarai King of the South Canaanites: Og, King of Bashan: Sehon King of Amorites: Balak, King of Moab: Eui, Bokeru, Zur, Hur, and Reba Kings of Midian.

Qu. What was their spoyle they tooke in the overthrow of the Kings of Midian?

An. Sixe hundred seventy and five thousand sheepe: seauenty two thousand beeues: sixty one thousand asses: two thousand virgins prisoners, besides, silver and tin, brasse and lead, chap. 31.

Qu. What was the slaughter they made?

An. They put both man, woman and child to the sword except those virgins aboue named.

Qu. What was the cause they did so?

An. The commandment of God.

Qu. Why was God so seuer against them?

An. By reason King Balak, when he saw his owne force too weake to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them he fell to another practise.

Qu. What was that?

An. By the counsell of Balaam hee sought to bring them in displeasure with their God, and to keepe them cut off.

Qu. How did he compass them?

An. By flattery.

Qu. In what manner?

An. He sent midianitish women vnto them who by their allurements inticed them to fornication and idolatry.

Qu. What do we leaue by this?

An. That the wicked will leaue no means vnto the destruction of the godly.

Qu. Was God wrath with the israelites then for these sinnes?

An. So grievously that God commanded the offenders to be hanged: and smote with the plague twenty foure thousand chap. 25. 9. 5.

Qu. How redeemed this plague?

An. The eagle of Phineas that slew Zimri and Cozbi in the very act of fornication chap. 25. 8.

Qu. What doe we leaue by the whole circumstance?

An. That God, though hee plague his people when they sinne, yet he wil ten times more plague them that were cause of their sin, as may appeare by the wrath extended vpon the Midianites.

Qu. Were the israelites thankfull for the gracious case which God had ouer them?

An. No: they were most rebellious and vthankfull.

Qu. How many sinnes by their example, doe wee leaue to beware of in this booke, beside those two sinnes spoken of, Fornication and Idolatry?

An. Four other.

Qu. Which be they?

An. Murmuring against God distrust in his promises breach of his Sabbath, and rebellion against his Magistrates.

Qu. How many times did they murmur?

An. Four times.

Qu. When first?

An. Three dayes after they departed from Sinai.

Qu. How were they punished?

An. The Lord consumed with fire the vmoost part of the hoast, chap. 17. 1.

Qu. How the second time?

An. They were weary of Manna, and lusted after flesh.

Qu. How were they punished?

An. They had flesh while they surfered, and their surfeit brought a grievous plague vpon them insomuch that they died with meate in their mouthes chap. 11. 20. 33.

Qu. How the third time?

An. For water.

Qu. Where?

An. At Kadesh, in the desert of Zin, chap. 20.

Qu. How the fourth time?

An. For bread and water.

Qu. How were they punished?

An. God sent fiery Serpents that stung them to death, chap. 21. 6.

Qu. What caused the mercy of God at all times so put an end to their punishment?

An. Two things.

Qu. Which be they?

An. Their owne repentance first, and then the prayer of Moses.

Qu. How was this plague of fiery Serpents remedied?

An. God commanded Moses to make a brazen Serpent, and hang it vpon a crosse, and whosoever being stung looked vpon it, was cured.

Qu. What was this a figure of?

An. The verue of Christ, whose hanging vpon the crosse, is a soveraigne medicine for the sickness of our soules, if we looke vp to him with the eyes of faith.

Qu. How did they distrust Gods promise?

An. In being come to the Land of Canaan, and desiring to goe backe to Egypt, or to be buried in the Wildernesse.

Qu. What was the ground of that desire?

An. Their faintnelle of heart.

Qu. Wherein?

An. In that, though God had diuers times before sworne to giue them the land of Canaan for an euertlasting inheritance, yet they feared to goe forward when they heard the Land was inhabited with Gyants.

Qu. Of whom did they learne this newes?

An. Of the spies that were sent to search the Land and bring of the fruit chap. 21. 3. 4.

Qu. Who incouraged the people against this feare?

An. Caleb and Iosuah.

Qu. What would the people haue done to them for crossing their humor?

An. Haue stoned them to death.

Qu. How did God punish this distrust?

An. He would haue quite destroyed them, but for the prayer of Moses.

Qu. How did he then pacifie his wrath?

An. Euen

An. Eaten with the iudgement of their owne mouths.

Qn. How was that?

An. As they desired rather to be buried in the wilderness, then to enter into the land of promise: euen so it came to passe, for all that then lived 760. 20. yeares old and upward, died and were buried in the wilderness excepting Caleb and Ioshua.

Qn. What was the reason that the like punishment fell upon Moses?

An. For his distrust 100. 23. appears, chap. 17. 3. and chap. 20. 10.

Qn. What do we learne by that?

An. That no man is so righteous but hee may fall.

Qn. By whom was the Sabbath broke?

An. By an old man.

Qn. Wherein?

An. In gathering stickes to make him fire, chap. 15. 35. 37.

Qn. How was he punished?

An. He was stoned to death.

Qn. What may we learne by this?

An. If God were so seuer for gathering a few stickes on the Sabbath, he will be farre more to such as prophane his Sabbath by swearing, drinking, gaming, whoring, and other lewde exercises.

Qn. How many times did Israel reuolt and rebel only against Gods Magistrates?

An. Twice.

Qn. Who were the first that rebelled?

An. Aaron and Miriam.

Qn. Against whom?

An. Against Moses.

Qn. What was their punishment?

An. Miriam was smitten with a leprosie.

Qn. How was she cured?

An. By the prayer of Moses.

Qn. What leaue me by that?

An. The vertue of meeknesse, to pray for our enemies as Moses did, chap. 17. 17.

Qn. Who rebelled the second time?

An. Korah Dathan, Abiram, and their accomplices.

Qn. What was their rebellion?

An. They vsurped vpon the Priests office, and compared for worthinesse with Moses and Aaron.

Qn. What became of them?

An. The earth opened and swallowed them vp alive, chap. 16. 31. 32.

Qn. How did God punish the people that rooke they part after their death?

An. Foureteene thousand and seauen hundred died of the pestilence.

Qn. How did he yet further conuict their rebellion?

An. By prouing the house of Leui onely chosen for the Priest-hood.

Qn. How?

An. By a Miracle.

Qn. In what manner?

An. Aarons rod amongst the twelue that were put into the Tabernacle, for the 12. Tribes of Israel did blossom and beare ripe Almonds.

Qn. What is the inference of this example?

An. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qn. How many wayes is a man subiect to sinne?

An. Two manner of wayes.

Qn. Which be they?

An. Of ignorance or presumption.

Qn. What deserueth the first?

An. Favour.

Qn. What the second?

An. Death, chap. 17. 27. 28.

Qn. By how many witnesses ought a man, by the Law of God, to be conuicted in a case touching a mans life?

An. By two and not vnder chap. 17.

Qn. How long did God leade the Israelites to and fro in the wilderness?

An. Forty yeares.

Qn. Why did he detain them so long from their promised happinesse?

An. To try their faith, and by continuall exercising of them sometime with crosses, sometime with blessings, to make them learne only to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

DEUTERONOMIE.

Question.

What is contained in this booke of Deuteronomy?
An. Another repetition of the Law.

Qn. Why?

An. Because they were dead to whom the Law was first giuen.

Qn. How many things were they to obserue in reading the Law?

An. Two things.

Qn. Which be they?

An. First neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to their posterity, chap. 1. 9.

Qn. In what manner did God admonish this new generation, to be careful of the Law?

An. By the remembrance of two things.

Qn. Which be they?

An. The ingratitude of their Fathers, who had provoked his wrath, and were dead; and the wonderful miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qn. Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this Booke?

An. That in forty yeares space the garments of their forefathers neuer waxed old, chap. 8. 4.

Qn. How doth he encourage them not to be afraid to enter into the Land of Canaan.

An. Three manner of wayes.

Qn. Which be they?

An. First, in that hee was God, and would be true of his promise for he had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull Countrey, chap. 8. 7. 8. 9. Thirdly, by assuring them of all assistance, yea the very Hornes and eyes of the ayre should fight for them, chap. 7. 10.

Qn. Of how many things doth God counsell them to beware when they are once settled in Canaan.

An. Of three things.

Qn. Which be they?

An. Vnthankfulness, presumption, and lacke of charitie.

Qn. How

Quest. How did he ~~show~~ they might be ~~unthank-~~
~~full?~~

An. By enjoying the fruits of the land: and not
praising his name for them chap. 8. 10.

Qu. How presumptuous?

An. By attributing the glory thereof to their
owne strength, and not to the free mercy of God,
chap. 8. 18.

Qu. How uncharitable?

An. In having abundance, and shutting vp their
hands against the poverty of their brethren chap.
25. 7. 8. A sinne too common in these dayes.

Qu. What other vices doth he forbid?

An. Forsaking of Gods seruice for the loue of
any friend, be he neuer so deare chap. 13. 5. the im-
pourtrifing of Gods Ministers ch. 12. 19. Confu-
sion of sex as a man to weare womans apparell, or
a woman mans, chap. 22. 5. Detaining any thing of
anothers which we finde, chap. 21. 12. 13. All man-
ner of cruelty, even toward brute beaſts chap. 22.
6. All doubleſſe of heart, hanging betwene two
religions figured vnto vs by the garment of Liſſie-
Wolfe chap. 22. 11. 12. All violating of virginity,
chap. 22. 5. All bearing of falſe witneſſe chapter
29. 16. All employing of euill gotten goods in the
ſeruice of God, as ſuch as thinke they may be cha-
ritable with money gotten by theft, vſury, or
whoredome, chap. 23. 18. The raising of any thing
to rage, whereby our neighbour gets his lining,
chap. 26. 8. All partiality as not to puniſh one for
the ſinne of another, chap. 24. 6. All ſecurity and
flattering of a mans ſelfe in his owne ſinne. chap.
29. verſe. 9. 10. 11.

Qu. If they did or if we doe offend in any of theſe
ſinnes, how will God execute his iudgements vpon vs?

An. Without reſpect of perſons, chap. 10. 1.

Qu. What may be pretended for an excuſe if we be
found guilty of any of theſe ſinnes?

An. Nothing.

Qu. Not ignorance?

An. No.

Qu. Why?

An. Becauſe we are (as the Iſraelites were) dai-
ly admoniſhed of them by the Miniſters of Gods
word chap. 30. 11.

Qu. Did Moſes neuer enter into the land of Canaan?

An. No: onely hee had a ſight of it, and then
died.

Qu. What was the reaſon?

An. His ſinne of diſtruſt in Gods power, com-
mitted at the waters of Meribah.

Qu. What may we learne generally by his whole life?

An. Sixe vertues for that one vice beſore re-
membred.

Qu. Which be they?

An. Firſt, boldneſſe in his calling, that feared
not to ſpeake to Pharaoh: ſecondly, meekeneſſe a-
gainſt wrong that was not moued at any deſpight-
full words giuen by the Iſraelites. Thirdly, paci-
ence againſt trauell, that did not only guide the Iſ-
raelites in their journeyes, but at all times decided
their cauſes. Fourthly, zeale in Gods glory, for the
aduancement of vertue and reſpreſing of vice. Fiſt-
ly, loue to his brethren to ſpend his life for them,
rather then they ſhould miſcarry. Sixtly Faith in
his end not enuying that hee might not enter into
the land of Promise: conſidering by death he was
inueſted with a greater patrimony, the kingdome
of heauen,

IOSHUA.

Questions.

*W*ho ſucceeded Moſes?

An. Iuſhua.

Qu. By whoſe appointments?

An. By Gods.

Qu. What was his charge?

An. Two-fold, to keepe the Law of God, and to
bring Iſrael out of the wildeſſe into Canaan.

Qu. What ſpeciall vertues had hee?

An. Three.

Qu. Which be they?

An. Faith, wiſdome, and courage, ſuch as all
good Governours ought to haue.

Qu. How did he ſhow his faith?

An. By beleeuing Gods promiſes.

Qu. How his wiſedome?

An. In governing diſcreetly.

Qu. How his courage?

An. In leading on the people without dread of
their enemies.

Qu. How did God here encourage the people?

An. Three manner of wayes.

Qu. Which be they?

An. Firſt, in renewing his former promiſe, and
telling them they ſhould deuide the Land for an
inheritance, chap. 1. 6. Secondly, in giuing them
a captaine endued with the ſpirit of Moſes & able
to be their conductor, chap. 1. 5. and thirdly, by aſ-
ſuring them he would caſt a ſtainneſſe of heart vpon
their enemies, chap. 1. 11.

Qu. How were the people conſtrained that Joſhua
had the ſpirit of Moſes?

An. By two miracles that he did.

Qu. Which is the firſt?

An. His diuiding the waters of Iordan, and
their whole hoatts paſſing ouer dry ſhoo, chapters
3. 16. 17.

Qu. Which is the ſecond?

An. Hee cauſed the Sunne and Moone to ſtand
ſtill in the firmament, chap. 10. 1. 1.

Qu. How?

An. By prayer.

Qu. What do we learne by that?

An. Two things.

Qu. Which be they?

An. The effect of prayer, and the obedience of
all creatures for the glorying of God.

Qu. How was God glorified by that miracle?

An. Iuſhua by that meanes had a longer time of
day-light for the vanquiſhing of Gods enemies.

Qu. Were none of the Tribes placed on this ſide
Iordans?

An. Yes.

Qu. How many?

An. Two and a halfe.

Qu. Which be they?

An. Ruben, Gad, and halfe the tribe of Ma-
naſſeh.

Qu. Did they ſit downe in peace, and ſuffer their
brethren to go warre?

An. No: they ſhewed brotherly loue.

Qu. How was that?

An. They left their Wiues, Children & Cattel,
in the poſſeſſions which were allotted them & theſe-
lues armed, went ſo forth, & would take no reſt
till their brethren, of the other Tribes, were like-
wiſe

wise, planted as well as they. chap. 7. 16.

Qu. When they had passed Jordan how did Ioshua shew himselfe thankfull to God for so great a miracle?

An. By setting up a memoriall of his power.

Qu. What was that?

An. Twelve stones, for the twelve Tribes of Israel.

Qu. For what purpose did he so?

An. For two causes.

Qu. Which be they?

An. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reuerence him, chap. 3. 20.

Qu. Which was the first City they went to conquer?

An. Jericho.

Qu. Did they rashly goe and besiege it as proudly presuming, that howsoever, or whatsoeuer they did, God would be with them?

An. No like discret Souldiers, they vsed three things.

Qu. Which are they?

An. Deliberation, Consultation, and Sanctification.

Qu. How deliberation?

An. They took keime.

Qu. How consultation?

An. Two manner of wayes they sat in counsell among themselves, and submitted their counsell to the direction of God.

Qu. How sanctification?

An. Two manner of wayes, by prayer and fasting.

Qu. When they had taken counsell what did they?

An. Sent Spies to know the state of their enemies.

Qu. What danger were they in?

An. Of death.

Qu. By whom?

An. By the King.

Qu. Who saved their liues?

An. A woman Harlot.

Qu. How?

An. By hiding them in the top of her house, when the King made search for them chap. 2. 6.

Qu. What moued her so do so?

An. The same which she heard of the workes of God.

Qu. How did the Israelites requite this kinde office?

An. They saved her, her Father, Mother, Children, and all they had.

Qu. Did they shew this merri of their owne cords?

An. No but by the mitint of Gods Spirit.

Qu. What do we learne hereby?

An. That God will not the death of sinners, if they repent.

Qu. How was the City won?

An. The Walls fell downe by the power of God and then Ioshua enuied chap. 6. 10.

Qu. How were the Israelites commanded to reuerence of the City and all that was in it?

An. As a thing execrable and accursed, chap. 6. 17.

Qu. What washing referred?

An. Yes silver, gold vessels of brasse, and Iron.

Qu. What was to be done with them?

An. They were to be consecrated to the Lords vs. chap. 6. 19.

Qu. How were they to be consecrated?

An. By being molten and the property of them altered.

Qu. What sinne was here committed?

An. Theft.

Qu. Who committed it?

An. Achan.

Qu. How?

An. Hee kept a Babilonish Garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his Tent, to serue his owne priuate vse, chap. 7. 2.

Qu. What was their fortune after the committing of this sinne?

An. Their good successe was turned into bad, such is alwayes the fruit of wickednesse.

Qu. How did that appeare?

An. When three thousand Israelites were sent against Aye, the inhabitants thereof put them to flight, and slew thirty sixe of them chap. 7. 5.

Qu. How were they cleared of this sinne?

An. By destroying Achan, his family, and all he had chap. 7. 24.

Qu. How did the Gibeonites purchase a league of friendship with Ioshua?

An. By dissimulation.

Qu. In what manner?

An. Counting vnto him in ragged clothes and old shooes, as though they had worne out their apparell, by journeying from some faire Countrey.

Qu. How did Ioshua reward their dissimulation?

An. He suffered them to liue because of his promise, but he condemned them for euer to be drudges to the Congregation to hew wood and draw water chap. 9. 1.

Qu. How many kingdomes did Ioshua subdue?

An. Thirty and one.

Qu. What merie did he shew in all his victories?

An. None at all, he destroyed euery soule, chap. 10. 20.

Qu. What moued him thereunto?

An. The commandement of God.

Qu. What is signified by that?

An. That wickednesse must be quite rooted out, where God meane to be serued.

Qu. Were the Israelites now in quiet possession of Canaan?

An. They were, chap. 21. 14.

Qu. What doth that shew?

An. The full performance of Gods promise.

Qu. What vertue do we learne from the Israelites after their victories?

An. Two.

Qu. Which be they?

An. Thankesgiuing and brotherly vnity.

Qu. How were they thankfull?

An. In promising to serue and obey God for his benefits bestowed vpon them chap. 24. 14.

Qu. How did they shew brotherly vnity?

An. In equall diuision of their portions, without hate or contention.

Qu. How did Ioshua die?

An. Like a vertuous man.

Qu. How was that?

An. Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

IUDGES

Question.

WHat Gane nouns had the people after Joshua?

An Iudges.

Qu Why were they called Iudges?

An Because they did execute Gods iudgements vpon their enemies.

Qu Had they many enemies after the death of Joshua?

An Yes.

Qu What was the cause?

An Their sinnes.

Qu What was their generall sinne?

An Disobedience.

Qu How did that spread?

An Into three branches.

Qu Which be they?

An Vaine pury Idolatry and ingratitude.

Qu How were they vainely purg'd?

An In making league with the Canaanites, whom they ought to haue cast out, chap. 1.

Qu How were they Idolaters?

An In worshipping Idols chap. 2. 11.

Qu How vngateful?

An In being made owners of Cities which they built not and vineyards which they planted not, they forgot to glorifie their giver.

Qu What was their generall punishment for their sinnes?

An As the Lord had said before those people whom they sinned, became goades to their sides, and thornes in their eyes,

Qu What is the meaning of that?

An They continually vexed them with war.

Qu Wherefore did the Lord suffer them?

An To lift and proue them as he alwayes will do such as he loveth

Qu Did the Lord then still love them, considering how they had provoked him by their former wickednesse?

An He did.

Qu What doth that shew?

An The vnspokeable mercy of God towards his Church.

Qu What was the generall vertue that purchased his mercys towards them?

An Repentance they cryed, and hee heard their groaning chap. 2. 18.

Qu Wherein was his mercy expressed?

An In sending them deliverers.

Qu How many were they?

An Sixteene.

Qu Rehearse their names?

An Othniel Ehud Shamgar Deborah Barak, Gideon Abimelech, Tolai Taer, Iphitah, Ibsan Eglon, Abdon Sampson Eli Samuel.

Qu What were the particular sins of the Iſraelites?

An In Abimelech three.

Qu Which be they?

An Ambition, tyranny and despair.

Qu How was he ambitious?

An Hee vsurped the kingdom after his father Gideons death chap. 3. 1.

Qu How did Joram his youngest brother reprove him for his ambition?

An By the example of Trees wherein he shewes, that those of least desert, are alwayes most aspiring, chap. 3.

Qu How was Abimelech tyrannous?

An In murdering seauenty of his owne brothers, for the securing of his owne estate, chap. 9. 5.

Qu What was the punishment God first laid vpon him before this happened?

An That as he had liued a strange life so God gaue him his death wound as strangely.

Qu How was that?

An A woman with a peece of millstone almost knockt out his braines.

Qu Where?

An At the tower in Tebez chap. 9. 53.

Qu What sinne raigned particularly in the people?

An In Sampson, lust: in Iphitah clemency or rashnesse; in a Leuite loue of vanity: in the men of Benjamin the rape of a woman. in the Ephraimites enuy.

Qu Toward whom was Sampson lustfull?

An Toward Dalilah a wicked woman chapter 16. 1.

Qu How was he vsurped?

An He lost Gods excellent gifts, and became a slave to his enemies chap. 16. 19.

Qu How was Iphitah guilty?

An In making a rash vow and performing it.

Qu How was he punished?

An Through his owne folly he became childlesse.

Qu How was the Leuite guilty?

An In forsaking the seruice of God, to supply the wants of his body.

Qu How was that?

An Hee was content to serue in the Temple of Idols for meate drinke, and apparell, chapter 17. 10. 11.

Qu What was his punishment?

An He was taken prisoner by the men of Dan chap. 18. 17.

Qu How was the tribe of Benjamin guilty?

An For the ransoming of a Leuites wife.

Qu What was their punishment?

An All the other Tribes rose vp against them, rased their City and slew all their men. but fixe hundred that fled into the wilderness chapter 20. 45. 17.

Qu How were the Ephraimites enuious?

*An*sw. They repined at the great victory which Iphitah had obtained against the Ammonites.

Qu How were they punished?

An Iphitah slue of them two and forty thousand chap. 21. 6.

Qu What particular vices were there in the people of other nations?

An In Adonibezecke a Caananite, inhumane cruelty, chap. 1. 7. in the men of Succoth and Penuel churlish behaviour towards souldiers chap. 8. 6, 8. derision in the Philistines against Sampson.

Qu How was Adonibezecke cruel?

An He did cut off the thumbers of the hands and feete of seauenty Kings, and made them gather crums vnderneath his Table.

Qu What was his punishment?

An That measure which he had offered others, was layd vpon himselfe: The Iſraelites, when they tooke him, vied him in the like manner chap. 1. 7.

*Q^u. How were the men of Succoth and Penueel
behaviour to soldiers?*

An. In denying them victuals in their extre-
mity.

*Q^{uest}. What Soldiers were they thus unfriendly
unto?*

An. To Gideon and his Soldiers.

*Q^{uest}. How did Gideon revenge himself upon
these?*

A. He tore their Elders in pieces with thornes,
overshrew the Tower of Penueil and slue the men
of the City chap. vi. 17.

Q^u. How did the Philistines deride Sampson?

An. They vied him as a foole at their feasts, to
make them laugh.

*Q^u. What did this derision morcovise in
him?*

An. Blasphemy against God.

Q^u. How was Sampson revenged upon them?

A. He pulled the banquetting house upon their
heads chap. xvi.

*Q^u. What do we learne in this booke, as touching
the person of God?*

An. Two things.

Q^u. Which be they?

An. Mercy and omnipotency.

Q^u. Wherein shewed he his mercy?

An. In pardoning their offences, though they
did alway offend him.

Q^u. Wherein his omnipotency?

Answ. In bringing great matters to passe by
weake meanes.

Q^u. What were they?

An. Elud being lame of his right hand, slue
King Eglon with a dagger of a cubit long. Shan-
gar slue five hundred Philistines with an Oxe
goad. Iachin a woman killed Sisera the chiefe Cap-
taine of King Iabins host, with a hammer and a
naille. Gideon a poore Thresher overcame an host
of men with broken Potshards and Rams hornes,
Sampson slue a thousand men with the jawbone
of an Aile.

Q^u. What were the Acts of Eli and Samuel?

An. They are set downe in the Booke of Sa-
muel.

The end of Judges.

RUTH.

Question.

O F whence was Ruth?

An. Of the Land of Moab She was basely
borne.

Q^u. What vertue do we learne by her example?

An. Constant loue of a daughter in law to her
husbands mother.

Q^u. Who was her husband?

An. Chilion the sonne of Elimelech, a man of
Iuda.

*Q^u. Wherein consisted the loue of Ruth to her law-
der in law?*

An. In two things.

Q^u. Which be they?

An. In not forsaking her company, and in relie-
ving her with a painefull labour, chap. i. 8. and
chap. ii. 17.

Q^u. How was her mother in law called?

An. Naomi, the wife of Elimelech,

*Q^u. How came it to passe that Chilion the sonne of
Elimelech, being an Hebrew, married with Ruth a
Moabite?*

A. Elimelech his wife and sonnes, by reason of
a famine that was in Iuda, went to dwell amongst
the Moabites, and so grew the acquaintance,
chapter i. 1.

Q^u. How many husbands had Ruth?

An. Two.

Q^u. Which was the last?

An. Boaz an Israelite.

*Q^u. What doctrine learne we by the marriage of
these two, considering the one was an Israelite & the
other a stranger to the children of God?*

A. That by the coming of Christ, who vouch-
safed in the flesh to proceede from her line, the
Gentiles should be likewise called to saluation as
well as the Iewes.

I. SAMUEL.

Question.

*H*OW many of the Judges remaine vsposen of?

An. Two.

Q^u. Which be they?

An. Eli and Samuel.

Q^u. How many sonnes had Eli?

An. Two.

Q^u. Which be they?

An. Hophni and Phineas.

*Q^u. What sinne do we learne to beware of by the
example of Eli?*

An. Too much leniety toward our children.

*Q^u. Wherein did Eli shew too much leniety towards
his sonnes?*

An. In not giuing them correction for their
faults.

Q^u. What were his sonnes faults?

An. Prophanation and adultery.

Q^u. How did they prophane?

An. In setting their owne appetites of the Sa-
crifices before God was serued chap. ii.

Q^u. How were they adulterous?

A. In vsing the company of such women as af-
ter their trauell came to the Temple to be purified
chap. ii. 12.

*Q^u. Did not their father Eli rebuke them for these
faults?*

An. Yes, as many negligent persons do now
a dayes, told them it was not well done, and bad
them do no more so, and so let them passe.

Q^u. How did God punish the father?

An. Two manner of wayes.

Q^u. Which be they?

An. First, hee tooke his office of Priest-hood
from him.

Q^u. How?

A. By suffering the Arke to be taken away by
the Philistines, and then upon the newes thereof,
Eli broke his necke chap. iv. 18.

Q^u. How were his sonnes punished?

An. With sudden death both in one day.

Q^u. What did the Philistines with the Arke?

An. They brought it to Ashdod a chiefe City
of theirs, and placed it in the Temple, close by the
Idoll Dagon.

*Q^u. What agreement was betwene the Idoll and
the*

An. A

An. As betweene God and the Diuell. light and darkenesse; so that in the end the Idoll fell downe and was broken in pieces chap. 5.

Q. What do we learne by that?

An. That when true holinesse comes in place, superstition cannot stand.

Q. What sinne was it in the Philistines to take away the Arke of God?

An. Sacriledge.

Q. How were they plagued for it?

An. With mortallity and death of the people, and with a grievous sicknesse, called the Emerods, chap. 5. 12.

Q. What did they wish in then?

An. They sent it backe to Israel with gifts of Gold and silver.

Q. What were the gifts?

An. Five golden Mice, and five golden Emerods.

Q. Who received it?

An. The men of Bethshem. 11.

Q. What was their sinne in the receipt thereof?

An. Curiosity.

Q. How?

An. They would needs open and looke into the Arke. which was lawfull for none to do but Aaron and his sonnes, to see if the Philistines had tselne away any of the reliques.

Q. How did God punish them for this presumption?

An. He smote of those men fifty thousand three hundred and ten, chap. 3. 19.

Q. What do we learne by this?

An. Not to pry into the secrets of God further then we haue commission.

Q. How did Israel recover the sinne of God against him?

An. By repentance.

Q. By whose counsell?

An. By Samuels.

Q. Wherein did they shew repentance?

An. In acknowledging their sinne, in fasting & lamenting chap. 7. 6.

Q. What was their speed afterward?

An. Prosperous.

Q. How?

An. They slue the Philistines recovered their lost cities and established peace chap. 9.

Q. What vertues do we note in Samuel?

An. A diligence in his calling toward men, and sincerity of faith towards God.

Q. How did he shew his diligence towards men?

An. In governing iustly.

Q. How his sincerity of faith towards God?

An. In truly performing the duty of a Priest and a Prophet.

Q. What reason then had the people to mislike the government of Iudges, and crave a King?

An. First, because when Samuel waxed old, hee resigned his authority to his sons, and they were extortioners and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Q. Was God pleased with their desires?

An. No.

Q. Why?

An. Because they thirsted for another kinde of government then he had appointed them, and so seemed to preferre their owne opinion before his will done.

Q. How did Samuel shew they had offended?

An. By causing it to thunder and raime in wheat harvest.

Q. How?

An. By his prayer and invocation chap. 12.

Q. What did the people then?

An. Repented.

Q. Was God mercifull?

An. Yes. and promised to be a gracious God, both to them and their King, vpon condon they would serue him so ready is God alwayes to pardon sinners, if they will turne vnto him chap. 12. 19. 21.

Q. What is to be noted in the life of Saul?

An. Two things.

Q. Which be they?

An. His vertues and his vices.

Q. What were his vertues?

An. He fought the battels of the Lord, and overthrowed his enemies.

Q. Why was the kingdom taken from him?

An. Because of his vices.

Q. How many were his particular vices?

An. Eleauen.

Q. What was his first?

An. His usurping vpon the Priests office, chap. 13. 5. 14.

Q. What was his second?

An. He slue not Agag the King of the Amalekites, as God had commanded him chap. 15. 7.

Q. When Samuel reprimed him for his fault, what was the third sinne he committed?

An. Obstinacy.

Q. How?

An. He stood to it, to the Prophets face, that he had not offended chap. 15. 20.

Q. Which was his fourth offence?

An. Envy.

Q. How?

An. Hee grudged at the vertues and good success of Dauid, chap. 18. 9.

Q. Which was his fifth offence?

An. Ingratitude.

Q. How?

An. Hee would haue slaine Dauid the very time that hee deliuered him by his musicke, from the torment of the wicked spirit chap. 18. 11.

Q. Which was his sixth offence?

An. Inconstancy in his word.

Q. How?

An. He promised Dauid his daughter Merab in marriage, and after gaue her away to another, chap. 18. 17.

Q. What was his seventh offence?

An. Treachery of minde.

Q. How?

An. He would haue betrayed Dauid to the Philistines chap. 18. 21.

Q. Which was his eighth offence?

An. Murder.

Q. How?

An. Hee would haue killed Dauid in his bed, chap. 19. 11.

Q. Who preserved him?

An. Michol his wife and the daughter of Saul, chap. 19. 12.

Q. After what manner did she preserve him?

An. In letting him downe through a window, when the house was searched.

Q. What do we learne by that?

An. The duty of a faithfull wife toward a ver-
tuous husband, rather then to a wicked father.

Qu. What was his ninth offence?

An. He would haue killed his owne sonne Jo-
nathan for excusing Dauid chap. 20. 23.

Qu. What was his tenth offence?

An. He slue the Lords Priests chap. 22.

Qu. What was the eleuenth offence?

An. He consulted with witches, chap. 28.

Qu. How did God punish him for these offences?

An. In the manner of wayes

Qu. Which be they?

An. First he tooke his kingdom from him, and
gave it to Dauid. Secondly, he deprived him of his
holy spirit, and possessed him of a fiend. Thirdly, he
gave his enemies victory ouer him. Fourthly, his
own sonne was slaine. Fifthly, he despaired, and slue
himselfe chap. 31.

Qu. What was the reason he persecuted Dauid as he
saies?

An. His iacobusie ouer him for that he knew he
should succcede him in his kingdom.

Qu. What did he shew in that?

An. Contempt against the ordinance of God.

Qu. Was Dauid then chosen before the death of
Saul?

An. Long before.

Qu. In his election what do you obserue?

An. That God in choosing his Ministers, hath
not respect to the outward gifts of the body, but
the inward graces of the minde.

Qu. How did that appeare?

An. In choosing Dauid the yongest and weak-
kest of his brethren, and refusing the rest of more
likely aspect and countenance chap. 16.

Qu. After Dauid was chosen King what were his
Atties?

An. He slue a Lyon, a Beare, and vanquished
great Goliath.

Qu. What may we understand by his prospering
in strength and power?

An. That to a vertuous minde, God will also
giue vigor of body.

Quest. What did he figure by his victory ouer Co-
liah?

An. The victory of Christ ouer the Deuill.

Qu. What vertues do we learne of Dauid in the
first booke of Samuel?

An. Three.

Qu. Which be they?

An. Patience clemency, and loyalty.

Qu. How did he shew his patience?

An. In quiet bearing of persecution.

Qu. How manifold was his persecution?

An. Two-fold: first, by Saul and then by the
Amalekites.

Qu. How many wayes did Saul persecute him?

An. Three manner of wayes.

Qu. What were they?

An. First, by bringing him in danger of death,
Secondly by famine. Thirdly, by drawing him into
exile.

Qu. How many times was he in danger of death?

An. Six times.

Qu. Which be they?

An. First in the presence of Saul: when Saul
threw his speare at him. Secondly, in being sent by
Saul to fetch an hundred foreskins of the Philis-
tines. Thirdly, in his Chamber, when his wite Mi-
chol deliuered him. Fourthly, in Gath, when he es-

caped from Achish, by counterfeising madnesse.
Fifthly, when hee was in the same Gath with Saul.
Sixty, when the men of Ziclach would haue stoned
him.

Quest. How many times was he in danger of sa-
luation?

An. Twice: first, when he did eate the shew-
bread chap. 21. 6. Secondly, when hee sent to Na-
bal for provision chap. 25. 8.

Qu. Where lived he an exile?

An. First in the wilderness, and then among
the Philistines.

Qu. Wherein did he shew his clemency?

An. In pardoning Nabals churlish answer when
he had vowed his ruine chap. 25. 21.

Qu. At whose entreaty did he save him?

An. At Abigails, Nabals wite.

Qu. What do we learne by this?

An. That many times the follies of men are ex-
cused by the wisdom of their wises.

Qu. How was he persecuted by the Amalekites?

An. They tooke his wimes Ahynoam and Abi-
gail prisoners.

Qu. Who rescued them?

An. Dauid.

Qu. Wherein shewed he his loyalty?

An. Not only in refraining to lay violent hands
vpon Saul his annointed Soueraigne, though twice
he were in his power, and might haue slaine him,
but also in praying for his welfare.

Qu. How oft was Saul in his power?

An. Twice.

Qu. Where?

An. Once in the caues of the rockes of Engedy:
and another time in the wilderness of Ziph, neere
the mountaine Hachilah chap. 14. 4. & chap. 16. 7.

Qu. What do we learne by this?

An. That no subiect ought to lay violent hands
vpon his Prince, be he neuer so wicked.

II. SAMUEL.

Question.

Who was the first offender Dauid punished after
he came to the Crowne?

An. A Pike-thanke and a Counterfeite.

Qu. What was he?

An. An Amalekite.

Qu. How did he counterfeite?

An. He told Dauid he had slaine Saul, chapter
1. 10.

Quest. How did he insinuate and picke a thanke of
Dauid?

An. He brought him the Crowne that Saul wore
vpon his head, and the bracelet that he had vpon
his arme chap. 1. 10.

Qu. How did the King accept this newes?

An. He rent his clothes, wept, and fasted till
night.

Qu. What learne we by that?

An. The tender compassion of Dauid, and so
consequently, that ought to bee all in Christians
for the hard misfortune euen of our enemies, chap.
1. 11.

Qu. How did he reward the counterfeite?

An. As I wish all counterfeits picke-thankes
may be: in stead of a rich reward which he hoped
for,

for he frowned vpon him asked him how he durst shed the blood of the Lords anointed and commanded one of his followers to kill him, chapter 1. 12.

Qⁿ. How was the state of the kingdom when David entered vpon it?

An. Like a tempestuous sea.

Qⁿ. What was the reason?

An. Civil dissention.

Qⁿ. Who raised it?

An. Ishbosheth the sonne of Saul, whom Abner made king of Israel.

Qⁿ. Did they make warre vpon David?

An. They did.

Qⁿ. How was that warre ended?

An. God gave David victory.

Qⁿ. By what means?

An. First by force of armes chap. 2. 17. Secondly by reason of a priuie quarrell betwene Ishbosheth and Abner his chiefe Capitaine chap. 3. 8.

Qⁿ. Whither went Abner?

An. He fled to David.

Qⁿ. What was his welcomethither?

An. Ioab Davids chiefe Capitaine slew him treacherously because Abner before had slaine Aiahel, Ioabs brother, chap. 3. 22.

Qⁿ. Was David prou to his All?

An. No: but greatly lamented it, and prayed to God to reward Ioab according to his desert, chap. 3. 29.

Qⁿ. What became of Ishbosheth?

An. After Abner left him two of his owne seruants (Baana and Rechab) traitorously slew him, and brought his head to David chap. 4. 8.

Qⁿ. How did David reward them?

An. As villaines should be caused them to bee slaine had their hands and feet cut off: and after hanged them vp for an example, ouer the poole of Hebron, chap. 4. 12.

Qⁿ. What do we learne by these circumstances?

An. The good hope of Davids vertuous government.

Qⁿ. What was the next argument of his vertuous government?

An. Hee did that which euery good Prince ought to do.

Qⁿ. What was that?

An. Studied to aduance Religion.

Qⁿ. How?

An. In bringing the Arke of God into the City, dauncing before it to shew his zeale and gladnesse, and purposing to build a Temple for the Lord, where his name might be called vpon chap. 6. 16.

Qⁿ. How did God accept of his zeale and good intentions?

An. So well, as hee gaue him dominion ouer many nations, and promised to establish the kingdom to his posterity for euer, chapter 8. and chap. 7. 12.

Qⁿ. What did Michol when shee saw David her husband daunce before the Arke?

An. As the wicked of our time, laughed his godly zeale to scorn, chap. 6. 16.

Qⁿ. After this, how many wives did David fill from God?

An. Thrice.

Qⁿ. In what manner?

An. First, through lust. Secondly, through murder: and last of all, through presumption.

Qⁿ. How did he offend through lust?

An. He knew the wife of Uriah, chap. 11. 4.

Qⁿ. How through murder?

An. He caused her husband to be slaine, chapters 11. 14.

Qⁿ. How through presumption?

An. He numbered his people, as depending vpon victory by the multitude of men, and not by the power of God chap. 24. 1.

Qⁿ. How did God plague him for his first two sin?

An. Hee kindled dissention against him, both within the house and without.

Qⁿ. How within his house?

An. Two manner of wayes,

Qⁿ. Which be they?

An. First by the means of a deadly hate that sprang vp betwene his Sonnes.

Qⁿ. Which sonnes?

An. Absolon and Ammon.

Qⁿ. How?

An. Ammon defouled Tamar, Absolons sister, for which Absolon slew Ammon chap. 13. 9.

Qⁿ. What was the second cause of dissention?

An. Absolon conspired against his Fathers Crowne and dignity chap. 15. 1.

Qⁿ. How did he practise to aspire?

An. By stealing the hearts of the people from his father by curtesie and flattering speeches.

Qⁿ. Who was his chiefe Counsellor?

An. Achitophell.

Qⁿ. What became of Achitophell?

An. He hanged himselfe, chap. 17. 2.

Qⁿ. What became of Absolon?

An. He likewise had an vncimely death.

Qⁿ. In what manner?

An. As keefed before his fathers army, riding vnder an Oake, he was hanged by the haire of the head, and afterward thrust through the body with a dart by Ioab chap. 18. 34.

Qⁿ. What may we learne by these mens overthrow?

An. That Treason will alwayes haue a shamefull end.

Qⁿ. How was dissention stirred up against David without his house?

An. Two manner of wayes.

Qⁿ. Which be they?

An. First by the reproach of a base subiect of his, vomited out against him: and then by the foraine malice of the Philistines chap. 2.

Qⁿ. What was the subiect called that reviled him?

An. Shemei out of the house of Saul.

Qⁿ. How did he revile him?

An. He called him murderer, and cast stones and dust in his face, chap. 16. 7. 13.

Qⁿ. Did David indure it?

An. Yes as hee did all his former troubles with patience: commanding his men of warre not to touch Shemei: for said he, my sonne, which came out of mine own bowels, sought my life: then how much more may this sonne of Shemei suffer him to curse for the Lord hath bidden him, chap. 16. 11.

Qⁿ. What vertue is shewen in David besides his patience?

An. Gratitude and continency.

Qⁿ. Wherein did he shew himselfe gratefull?

An. In giuing all the lands of Saul to Mephibosheth his friend Ionathans sonne chap. 19. 30.

Qⁿ. Wherein was he continen?

An. In refusing, being very faint through thirst, to drinke of the water which men had

hazarded their liues to fetch him chap. 31. 17.

Q. How was David plagued for his presumption?

An. God offered him the choice of three plagues.

Q. Which he choy?

An. Either to haue seven yeares famine, or to haue three months before his enemies, or to haue three dayes Pestilence in the land chap. 24. 13.

Q. Which did David chuse?

An. Three dayes pestilence.

Q. What was his reason?

An. Because hee had rather fall into the hands of God then men for God will be mercifull when men are penitente.

Q. How many of his people died of the pestilence?

An. Three score and ten thousand chap. 24. 15.

Q. In all the troubles of David, did God send him no friends to comfort him?

An. Yes: God is a God of mercy. and as he doth promise, euen to will hee performe: at all times of his distresse hee raised him some friend or others.

Q. Which were they?

An. Before Saul died, Ionathā, Mi hoī Abimelech the Priest. foure hundred men that came to his aide in the wilderness, Abigail rich Nabals wife, that brought him provisions, and Achis King of Gath that gaue him a City, called Ziglag.

Q. After Sauls death in the time of his persecution, who were his friends?

An. Beside many other of his Subiects, that stucke vnto him Huihan threwed himselfe a speciall friend in ouerthrowing the counsell of Achitophel, whereby the rebellion of his Sonne Absolon was cut off, chap. 16. and old Barzillai that succoured him when he fled from his sonne chap. 37. 37.

Q. Notwithstanding the manifold troubles David had, did he at last find rest?

An. Yes: and died in peace.

Q. What doth his troublefome life and quiet end figure vnto vs?

An. The race of the chiefe King of Heauen, CHRIST IESVS, who according to the flesh, was persecuted on every side as David was, with outward and inward enemies, as well in his owne person as in his members. but at last ouercame all, and gaue his Church perpetuall victory. His Name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

Who succeeded David?

An. His sonne Salomon.

Q. What was the first thing he asked of God?

An. Wisdome: and God gaue it him, chap. 3. 12.

Q. What did he shew therein?

An. That Wisdome beautifieth a Prince or Ruler more then either wealth or honour.

Q. What was the first sinne he punished?

An. Rebellion in Adoniah, chap. 23. 5.

Q. What was the second?

An. Murder,

Q. In whom?

An. In Ioab for the death of Abner and Amasai although he fled to the Altar for refuge.

Q. What doth this figure?

An. That no place ought to shelter an homicide chap. 23. 14.

Q. What was Salomons Estate?

An. Peacefull and full of Poyntie.

Q. How came that to passe?

An. By the gift of God.

Q. Wherefore?

An. Because he asked wisdome first and aboue all things (when God put him to his choise) therefore he had not onely wisdome giuen him but all things else.

Q. How did he shew himselfe thankfull?

An. In employing his wealth and wisdome to the glory of God.

Q. How was that?

An. Hee iudged iustly and built a most sumptuous Temple to the Name of the Lord.

Quest. Wherein consisted the magnificence of Salomon?

An. In these things he ruled ouer all the kingdomes from the Riuer of Euphrates, vnto the land of the Philistines, and the borders of Egypt, chap. 11. His victuals for one day was thirty measures of fine flowre and three score measures of meale chap. 4. 12. Ten fat Oxen, and twenty Oxen of the Pasture: an hundred sheepe, besides Harts, Bucks, Burtles and fat fowle, chap. 4. 23. Hee had forty thousand stables of horses for his Chariots, and twelue thousand horsemen chap. 4. 26. Gold and Silver was as plentifull as stones chap. 10. 37. Hee had seauen hundred wiues, and three hundred Concubines. chap. 11. 3. Beside all this, hee had wisdome more then any creature liuing.

Q. Yes in the end, notwithstanding hee had his heart desirous of it, and in all things else, what was his opinion of this worlds felicity?

An. That all was vanity and vexation of spirit.

Q. Did this Prince thus blessed of God both outwardly and inwardly fall after warre from God?

An. Hee did.

Q. In what manner?

An. By adultery and Idolatry. chap. 11. 5.

Q. What do we learne by that?

An. That how absolute focuer we are for honour, wisdome, or riches yet we may fall as Salomon did.

Q. How was Salomon punished for his sin?

An. God raised vp enemies against him, and after his death deuided his kingdome, leauing the least part to his sonne.

Q. Why did not God quite extinguish his race considering his sinne?

An. Because of the promise which he made to his seruant David chap. 13. 14.

Q. Who succeeded Salomon?

An. His sonne Rehoboam.

Quest. How many Tribes had he vnder his Dominion?

An. Two Iuda and Benjamin.

Q. Who ruled ouer Israel?

An. Ieroboam a seruant to King Salomon.

Q. How many Tribes were vnder him?

An. Ten chap. 11. 31.

Q. What vices do we learne to shun by the liues of the Kings of Israel and Iuda?

An. Not

An. Not to corrupt religion, to serue our owne turnes.

Qu. By whose example?

An. By the example of Ieroboam King of Israel, chap. 12. 23.

Qu. What else?

An. Not to lay violent hands vpon Gods Ministers.

Qu. By the example of whom?

An. Of Ieroboam chap. 12. 4.

Qu. How did God punish him?

An. As hee thrust out his hand to strike the Prophet of the Lord his hand withered and hee could not plucke it backe againe chap. 13. 4.

Qu. What else?

An. Not to conspire against the King.

Qu. By the example of whom?

An. Of Zimri that the Elah King of Israel being drunke in Tirzah and afterward late vpon his throne chap. 16. 9. 10.

Qu. What was the end of Zimri?

An. He reigned but leauen dayes, and being besieged in Tirzah and finding no way to escape he burnt the Kings Pallace and himselfe in it, chap. 16. 8.

Qu. What else?

An. Not wrongfully to desire our neighbours goods.

Qu. By the example of whom?

An. Of Ahab King of Israel.

Qu. What else?

An. Not to shed our neighbours blood, to bee made owners of his goods.

Qu. By the example of whom?

An. Of Ahab and Isebel, w^{ho}. by the practise of false witnesses put Naboth to death, and tooke his Vineyard, chap. 21. 12.

Qu. How were they punished?

An. Ahab was slaine at Ramoth Gilead, and Isebel was throwne out of her chamber window, and dashed in pieces chap. 22. 34. and 1 Kin. 2. 33.

Qu. What else?

An. Not to hate the Preachers of God because they grate vpon our galled consciences.

Qu. By the example of whom?

An. Of Ahab chap. 22. 8.

Qu. What else?

An. Not to be covetous.

Qu. By the example of whom?

An. Of Gehazi, that tooke money Garments, Sheepe, Oxen, and other things where hee should not.

Qu. What was his punishment?

An. He was plagued with the Leprosie, 2 King 5. 27.

Qu. What else?

An. Not to take counsell of spirits in time of sickness or any other extremity.

Qu. By the example of whom?

An. Of Ahaziah: who hauing taken a fall through the Lattice of a window, sent his seruants to Baalzebub to know if he should recouer or no, 1 Kings 1. 12.

Qu. How did God punish him for that sinne?

An. Hee suffered him to pine vpon his bed for want of helpe, 2 Kings 1.

Qu. What else?

An. Not to blaspheme the Name of God.

Qu. By the example of whom?

An. Of Senacherib the Assyrian.

Qu. How was he punished?

An. God slue of his Souldiers an hundred fourescore and five thousand men, and when he returned into his countrey, his owne sonnes murdered him in the Temple of his Idoll Gods, 1 Kings 19. 37.

Qu. What else?

An. Not to deride Gods Ministers.

Qu. By the example of whom?

An. Of the children of Bethsell, that called Elia a bald-pate, Kings 2. 24.

Qu. How were they punished?

An. Two Beares came out of the Forrest and tore them in pieces.

Qu. What else?

An. Not to be vaine glorious.

Qu. By the example of whom?

An. Of Hezekiah, that in pride shewed all his wealth to the Ambassadors of Babel,

Qu. How was he punished?

An. God sent all that wealth afterward into the hands of the King of Babel for a prey, 2 King. 20. 17. 8.

Qu. What else?

An. Not to mocke or jest at the preaching of the word of God.

Qu. By the example of whom?

An. Of Zedekiah and his Subjects that mocked and despised the Prophets that were sent to forwarne them of their destruction, 2 Chro. 26. 19.

Qu. What was their punishment?

An. Zedekiah himselfe for despising the light of his soule, lost the light of his body, his eyes were pulled out, his Sonnes were slaine before him and hee and the people carried into captivity to Babylon.

Qu. What vertues doe we learne by the lues of the Kings of Israel and Iudah?

An. To haue a true confidence in the prouidence of God.

Qu. By the example of whom?

An. Of Eliah the Prophet, to whom in time of famine God sent meat by Ravens, 2 Kings 17. 6.

Qu. What else?

An. To be charitable to the distressed.

Qu. By the example of whom?

An. Of the Widow of Sirepta, whose Oyle and Meale, the more she spent, the more shee had for her kindnesse shewed to Eliah, 1 Kings 17. 16.

Qu. What else?

An. To be zealous in prayer.

Qu. By the example of whom?

An. Of Elian who in time of great drowth called faithfully vpon the Lord & he poured downe raine vpon the earth, 1 Kings 8. 45.

Qu. How many be the degrees by which prayer ascends into heauen?

An. Sixe.

Qu. Which be they?

An. First, humility; in shewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion; in hauing minde of nothing else when we pray. Thirdly, faith; in beleeuing to obtaine that wee pray for. Fourthly, integrity of heart, not to aske any thing but that is iust. Fifthly, conuersation of life, that our manners answer our deuotion. Sixthly, perseverance; that is, neuer to bee fainte, weary of so good an exercise.

Qu. What vertues haue we else?

An. Not to doubt of our resurrection.

Q. By the example of whom?
An. Of Elisha: that was taken body and soule vp into heauen, 2. Kings 11. 1.

Q. What else?

An. To be faithfull.

Q. Why?

An. Because where faith is, nothing seemes impossible.

Q. By the example of whom?

An. Of Blispha that raised the dead to life cured Naaman the Leeper, and made Ieon to swim vpon the waters, 1. Kings 4. 35. and chas. 5. 14. and chap. 6. 6.

Q. What else?

An. Not to distrust the omnipotency of God.

Q. By the example of whom?

An. Of the destruction that fell vpon the Ammonites, that lay before Samaria, without any stroke of mans hand 2. Kings 17.

Q. What else?

An. To assure our selues of Gods helpe howsoeuer we are forsaken of men.

Q. Why?

An. Because millions of Angels incampe about the faithfull. 2. Kings 5. 7.

Q. What else?

An. To aduance true Religion.

Q. By the example of whom?

An. Of Iosiah King of Iuda: that put downe Idolatry, and commanded the Law of God to be read in the Temple, 2. Kings 13. 21.

Q. What else?

An. Not to spare our owne Parents in case of Religion.

Q. By the example of whom?

An. Of Asa King of Iuda: that deposed his owne weether for Idolatry, 1. Chron. 15. 16.

Q. What else?

An. To provide liuing for the Ministers of God.

Q. By the example of whom?

An. Of Hezekiah King of Iuda: that commanded the cities of Corne, Wine, Oyle and Honey to be brought to the Priests, 1. Chron. 21. 4. 5.

Q. What else?

An. Not to doubt of forgiveness, if we repent.

Q. By the example of whom?

An. Of Manasseh King of Iuda: whom vpon his hearty repentance, God deliuered out of captivity.

E Z R A.

Question.

Who writ this Booke?

An. E Z R A.

Q. Of what nation was he?

An. A Iew of the family Of Aaron.

Q. How many things do we generally learne out of this Booke?

An. Four.

Q. Which is the first?

An. The truth of Gods mercy.

Q. How?

An. In that according to his promise, after seau-

enty yeares were expired, he deliuered his people out of captivity.

Q. By the fauour of whom?

An. Of Cyrus King of Persia, chap. 1.

Q. Who brought them home?

An. Zerobabel and Ezra.

Q. What is the second thing we do learne out of this Booke?

An. The thankfulness which ought to be in vs for Gods benefitt, as was in the Iudaics after their returne, chap. 7. 27.

Q. What was the third?

An. The care that wee ought to haue to establish true Religion, by the example of the Iudaics, that neuer ceased till they had builded the Temple of the Lord, and published his Lawes, chap. 6. 5.

Q. What is the fourth?

An. When we are once planted in peace, and haue the vse of true religion, to labour as the Iudaics did, for the preservation of humane society, by seeing good lawes executed chap. 10.

N E H E M I A H.

Question.

What was Nehemiah?

An. A Iew and in great fauour with Darius

Q. What was his disposition?

An. He feared God and desired the good of his Countrey.

Q. How did that appeare?

An. First by his daily prayer: next, by the lamination hee made for the misery of his owne countrey men, chap. 1. 4. and lastly, by obtaining means to helpe them.

Q. He did not then, as many do in these dayes say, God helpe onely and so forget the misery of their brethren, but he laboured to giue them succour?

An. He did.

Q. In what manner?

An. Hee procured a licence of the King, to gett prouision for the repairing of Ierusalem, chap. 2. 8.

Q. Who hindered him in his worke?

An. Sanballat the Horonite, and Tobiah the Ammonite.

Q. For what causes?

An. Vpon malice.

Q. What done leaue thereby?

An. That the diuell and his instruments still lye in waite to hinder vertuous exercises.

Q. How did they hinder the Jewes?

An. By raising warre vpon them.

Q. Did the Jewes then leaue off their enterpriset

An. No they laboured with one hand, and held the sword in the other chap. 4. 17.

Q. Who doth their diligence teach vs?

An. In repairing the new Ierusalem of our soules, as they did the old Ierusalem of their earthly habitation, to praik the deeds of charity with one hand and in the other to hold the shield of faith to keepe off the assaults of the diuell, and his instruments.

Q. What did Nehemiah repaire in Ierusalem?

An. The walls of the broken buildings.

Q. What else?

An. Decayed religion, and corruption of manners, chap. 13.

E S T E R

ESTER.

Question.

What was Ester?

An. A poore maide.

Qu. How was she advanced?

An. To be the wife of a King.

Qu. By what means?

An. By the prouidence of God, and her owne vertue.

Qu. To what end?

An. To protect the Iewes her Countrymen.

Qu. What vices doe we learne to shunne by the contents of this Booke?

An. Not to teast in ostentation of our riches.

Qu. By the example of whom?

An. Of Ahasueros the King of Persia and Media, that made a feast of an hundred and fourescore daies. chap. 1. 2.

Qu. What else?

An. The disobedience of wiuues to their husbands.

Qu. By the example of whom?

An. Of Valtesa Ahasueros the Queens, that refused to come to him when he sent for her.

Qu. What was her punishment?

An. She was banished the Kings company for euer.

Qu. What else?

An. Not to buy sinne with the price of money.

Qu. By the example of whom?

An. Of Haman, that would giue the King ten thousand talents of siluer, to haue the Iewes destroyed. chap. 7. 9.

Qu. What else?

An. Not to harbour pride and contempt in our hearts.

Qu. By the example of whom?

An. Of proud haman, that wished the death of every one that did not salure him.

Qu. What was his punishment?

An. He was hanged himselfe vpon the Gallows which he made for another man chap. 7. 10.

Qu. What vices doe we learne out of this Booke?

An. To obserue temperance in our feasting.

Qu. By the example of whom?

An. Of Ahasueros, that commanded (during his feast) no man should bee compelled to drinke more then what he pleased chap. 1. 8.

Qu. May not Christians be ashamed of this?

An. Yes.

Qu. Shew me your reasons?

An. Because hee that was a Heathen thought it shame to carouze; but wee that know God, make it no conscience to be drunke.

Qu. What learne we else?

An. The loue of a woman vnto her husband.

Qu. By the example of whom?

An. Of Ester that made void a decree purchased by Haman for the destruction of all the Iewes in Persia, chap. 8. 11.

IOE.

Question.

What leaue we in general Ioss of the Booke of IOE?

An. Five things.

Qu. Which be they?

An. First, vprightnesse of life. in these words: And Iob was an vpright and iust man. chap. 1. Secondly patience in affliction: Shall wee receive good at the hand of the Lord and not euill? cha. 1. 11. Thirdly mutability of the world in these words: such things as my soule refused to touch, (as are sorrows) are my meate chap. 6. 7. Fourthly the enuy of the diuell in these words: Touch that he hath and see if he will not blaspheme thee to thy face chap. 1. 11. Fifthly the mercy of God, in these words He maketh the wound and bindeth it vs chap. 5. 8.

Qu. Wherein consisted his vprightnesse?

An. In three things.

Qu. Which be they?

An. In holinesse toward God: In vprightnesse toward the world: and in sobriety toward himselfe.

Qu. In holinesse as how?

An. He was the eyes of the blind chap. 1. 7. 5. The feete of the lame chap. 1. 7. 15. He fed the hungry chap. 3. 1. 17. He clothed the naked. chap. 3. 1. 16. He stood with the widdow and fatherlesse, cha. 3. 1. 6. 21. Hee harboured the stranger chap. 3. 1. 3. He iudged iustly chap. 2. 9. 1. 4.

Qu. In sobriety how?

An. His heart was not infected with lust. chap. 3. 7. Nor his feet walke in deceit, chap. 3. 1. 5. Nor made he gold his hope, chap. 3. 1. 2. 4. Nor did his mouth kisse his hand, that is he was not vaine glorious. chap. 3. 2. 7.

Qu. Wherein consisted his patience?

An. In bearing with the mutability and change of his estate.

Qu. Wherein consisted the change of his estate?

An. In five things.

Qu. Which be they?

An. First he lost his Children and his wealth, chap. 2. Secondly, his body became leprous, chap. 2. 7. Thirdly, his friends vpbraided him, chap. 4. 5. Fourthly his wife forsooke him, chapter 1. 9. 1. 7. Fifthly his owne seruants despised him, chap. 1. 9. 1. 5. 1. 6.

Qu. Wherein consisted the enuy of the Deuill?

An. In tempting humany wayes, before hee would be satisfied of his constancy.

Qu. Wherein appeared the mercy of God?

An. In this, as hee did smite, so did hee restore.

Qu. How was Iob restored?

An. Double the wealth hee had before, chapter 42. 10.

Qu. What do we learne by that?

An. That Gods mercy is greater then his iudgement.

Quest. What haue we when we come into this world?

An. Nothing.

Qu. What shall we haue when we depart?

An. As

An. As much chap. 1. 11.

Qu. What shall he reape that ploweth iniquity?

An. The same chap. 4. 3.

Qu. Can any man say to himselfe I am righteous?

An. No: not the Angels in heauen chap. 4. 18.

Qu. What is man borne to by nature?

An. To trauell as naturally, as it is for the spake to fly upward chap. 5. 7.

Qu. To what may we compare faired frienders?

An. To a Ruer that in summer is dry, and in winter frozen chap. 6. 5.

Qu. To how many things may we liken the transiency of mans age?

An. To fixe things.

Qu. Which be they?

An. First to the vanishing of a cloud chap. 6. 6. Secondly to the fainthe of a Weaues flurie, chap. 7. 6 Thirdly, to a shadow, chap. 8. 9 Fourthly, to the haity speed of a Poast, chap. 9. 25. Fifthly, to the sayling of a ship, and the flight of an Eagle, chap. 12. 9. Sixthly, to a flower that flourisheth forth in the morning, and is withered by night, chap. 14. 2.

Qu. What shall denoure the house of briber?

An. Fire.

Quest. May a man boast of the greatness of his riches?

An. No.

Qu. Why?

An. Because corruption is our Mother, and the wormes our Brothers and sisters chap. 7. 12.

Qu. Though we die, what helpe doth Iob giue vs?

An. That we shall rise againe, and see God in our flesh chap. 19. 16.

Qu. Of what continuance is the ioy of the wicked?

An. For a moment chap. 20. 5.

Qu. What may we thinke when we see the wicked flourish?

An. That they are kept to the day of destruction chap. 21. 10.

Qu. How comes wisdom of men?

An. Neither by age nor authority, chap. 32. 5.

Qu. How then?

An. By the gift of God.

Qu. What is God?

An. Incomprehensible for power, iustice, and prouidence chap. 33. 39.

The end of Iob.

P S A L M E S.

Question.

What is the generall doctrine of the Psalmes?

An. Prayer and Thanksging: Prayer, that God will continue his fauour towards vs: Thanksging, for his benefits received.

Qu. What man is blessed?

An. Hee that contemneth not Gods word, but mediareth vpon his Law.

Qu. What is he like?

An. A treee planted by the water side.

Qu. What man is cursed?

An. He that sitteth in the seat with the scornors of Gods word.

Qu. What is he like?

An. Chaffe scattered before the winds.

Qu. Who conspires against God and his appointed?

An. The Heathen and wicked doers.

Qu. What is the end of their conspiracy?

An. Destruction before God. Psal. 2. 4.

Qu. In time of trouble, in whom must we trust?

An. In the Lord,

Qu. Why?

An. Because he will deliuer vs. Psal. 3. 3.

Qu. Who turnes the glory of God into shame?

An. Louers of vanities and lies Psal. 4. 2.

Qu. What is a persecutor of Gods people compared vnto?

An. A Lyon.

Qu. Why?

An. Because like a Lyon he will teare in pieces and deuoure. Psal. 7. 2.

Qu. If the wicked seek to obscure the glory of God how will he reueale his praises?

An. Euen by the mouth of babes and sucklings in Psal. 8. 2.

Qu. How will the Lord iudge this world?

An. In righteousness. Psal. 9. 8.

Qu. Are the poore despised in Gods sight?

An. No: he is their refuge Psal. 10. 9.

Qu. What is the practise of the worldly man?

An. Fraud rapine, tyranny, Psal. 10. 10.

Qu. What is his reward?

An. Fine Brimstone stormy tempests.

Qu. How many are the righteous?

An. In earth none, there is not one that doth good no not one Psal. 14.

Qu. Who shall dwell on Gods holy hill?

An. Hee that speaks truth, flanders not his neighbour, nor giues his money to vsury Psalme 15. 2. 5.

Qu. Of what did David prophesie?

An. Of Christ.

Qu. Wherint?

An. In these words: Thou shalt not leaue my soule in the grane: nor suffer thy holy one to see corruption Psal. 16. 10.

Qu. What is true felicity?

An. The fruition of Christ Iesus face to face, in righteousness Psalme 17. 10.

Qu. Who will the Lord teach in his way?

An. The humble heart Psal. 17. 9.

Qu. How doth the Lord loue?

An. More then father or mother for when they forsake vs, he will take vs vp. Psal. 17. 10.

Qu. He will: or then be angry for ever?

An. No: his anger endureth but a while: and though sorrow be this night, we shall haue ioy to morrow. Psal. 20. 5.

Qu. What must we do when we haue sinned?

An. Confesse our wickednelle, though it bee against our selues.

Qu. What follows?

An. Forgouenness Psal. 22. 5.

Qu. Is it enough for vs to eschew euill?

An. No.

Qu. What then?

An. We must likewise do good Psal. 34. 14.

Qu. May the wicked prosper?

An. Like a greene Bay-tree; but they shall quickly wither. Psal. 37. verse 1. 2.

Qu. May the righteous be miserable?

An. Yes: but their inheritance shall be perpetual Psal. 37. 18.

Qu. What is the vanity of rich men?

An. They heape vp wealth, but know not who shall

shall enjoy it Psal. 10. 6.

Qu. When the oppressed mourn, what doth God?

An. He gathers their teares into a bottle, and keeps a register of their wrongs, Psal. 56. 1.

Qu. To what end?

An. To poure so much vengeance upon their oppressors heads.

Qu. To whom must all flesh appeale?

An. To God.

Qu. Why?

An. Because though worldly Magistrates grow slacke and remisse, yet hee will heare their complaints Psal. 68. 2.

Qu. How doth God find the true disposition of his people?

An. By tryall.

Qu. How doth he try them?

An. As silver is tryed in the fire of affliction, Psalm 66. 10.

Qu. In the sea of this life, what helpe have we to save us from drowning?

An. A Rocke.

Qu. What is that Rocke?

An. Christ Iesus. Psal. 71. 3.

Qu. Why are Magistrates called Gods?

An. Because they supply the place of God, for the administration of Iustice.

Qu. How do they prove to be no Gods?

An. In that they dye like men, Psalm 82. 6. 3.

Qu. Hath God made an election of those that shall be saved?

An. Yes.

Qu. When?

An. Before the foundations of the earth were laid. Psal. 90. 2.

Qu. Why are the righteous compared to a Palme tree?

An. Because as the wood of that is sweete, so ought they to be sweete wood for the building of Gods Church. As the leaves of it are greene, so ought their words alwayes to be vertuous. As the fruit of it is lasting, so their good deedes ought to be without ceasing.

Quest. How is God made visible to our mortall eyes?

An. By his Creatures the light is his cloathing he moves upon the wings of the winde, his Messengers are flames of fire, his throne is heaven, and his foot-stool is the earth.

Qu. Why doth not the Sea over flow the earth?

An. Because God hath set it bounds, which it shall not over-passe. Psal. 104. 6.

Qu. What is the best service of flatterers?

An. To reward euill for good and hatred for friendship, Psal. 100. 5.

Qu. What is the inconuenience of an euill tongue?

An. It woundeth like the sharpe Arrowes of a mighty man; and burneth like coales of Iuniper, Psal. 100. 5.

Qu. How is God to be praised?

An. With the whole heart Psal. 9. 1.

Qu. How is he to be prayed vnto?

An. Not with tainted lips.

Qu. Who is our best guide?

An. The Spirit of God.

Qu. Whither doth it lead vs?

An. To the Land of righteousness, Psalm 34. 3. 14.

Qu. What is the Lord so sleep that trust in him?

An. A fortresse, a bulwarke, and a shield Psalm 144. 2.

THE PROVERBS of Salomon.

Question.

What is a Proverb?

An. A short saying, including much matter.

Qu. What doth it teach vs?

An. Wisdome and vnderstanding.

Qu. What is the beginning of Wisdome?

An. The feare of the Lord verse 7.

Qu. Whombraceth instruction?

An. The wise.

Qu. Who refuseth it?

An. The foolc verse 7.

Qu. How doth Wisdome adorne?

An. Like a chaine of Gold about the necke, verse 9.

Qu. When flatters inuice vs what must we do?

An. Not giue consent, verse 10.

Qu. How are sinners disposed?

An. Their feet are swift to euill verse 16.

Quest. If we seeke after Wisdome what will shee doe?

An. Poure out her kinde vnto vs and giue vs vnderstanding, ver. 11.

Qu. If we despise Wisdome, what will shee do?

An. Laugh at our destruction, verse 16.

Qu. How cometh destruction?

An. Suddenly like a whirle-wind verse 27.

Qu. What is the hindrance to the obtaining of wisdome?

An. Sloath.

Qu. How doth sloath reward those that love it?

An. With death and confusion chap. 3. 1.

The doctrine of the 2. Chapter.

Question.

In what sort must we seeke after wisdome?

An. As after Gold and Silver.

Qu. Whence cometh wisdome?

An. From the mouth of God, verse 6.

Qu. What is the effect of wisdome?

An. It will preserue vs from all vices.

Qu. What is the property of an Harlot?

An. To flatter with her lips verse 16.

Qu. What rewardes her acquaintance?

An. To hell, verse 18.

The doctrine of the 3. Chapter.

Question.

To keepe the commandments of God what profit bringeth it?

An. Prosperity and length of life.

Qu. What Jewels must we hang about our necks?

An. Mercy and Truth.

Qu. Who

Qu. Where must they be set?

An. In the stable of our hearts, verse 3.

Qu. Why doth God give riches unto men?

An. By them to honour him, verse 5.

Qu. What is the reward of that honour?

An. Our barnes shall be filled with abundance, and our presses burst with new wine, verse 10.

Qu. In what sort must men be wise?

An. Not in our owne conceipt, verse 7.

Qu. Whom doth God correct?

An. Such as he loveth, verse 12.

Qu. As what rate is wisdom to be had?

An. To bee more worth then Gold or Pearle, verse 15.

Qu. What be the Landmarks of wisdom?

An. Long life, verse 16. Pleasant dayes, ver. 17. Security of soule and body, verse 13. 14. 25.

Qu. What vices are forbidden in this Chapter?

An. All malice or desire to hurt, verse 20. All rashesse contention, verse 30. And all scorning and scoffing, verse 24.

Qu. Why are these vices so bad?

An. Because they are abomination before the Lord, verse 31.

Qu. What leaveth we by the Dismiss?

An. Diligence.

Qu. How?

An. To labour in Summer, to prevent the want of Winter.

Qu. How cometh poverty upon the slothfull?

An. Like an armed man.

Qu. Which be the six things God hateth?

An. First haury eyes: secondly a lying tongue, thirdly, an heart imagining euill: fourthly, seere swift to shed blood: fifthly, a false witness: sixthly, all sowers of contention, verse 17. 18. 19.

Qu. What is our special duty to our Parents?

An. Obedience to follow their instruction.

Qu. How many ways doth a wicked woman tempt?

An. With the beauty of her face the flattery of her tongue, and the wantonnesse of her looks, verse 21. 22.

Qu. Is adultery worse then theft?

An. Yes.

Qu. Why?

An. Because theft may be redeemed but adultery destroyeth the soule: and the reproach thereof can neuer be put away, verse 23. 24. 33.

The doctrine of the 4. Chapter.

Question.

How are the wicked fed?

An. With the bread of extortion and the wine of violence, verse 17.

Qu. What infecteth the whole course of life?

An. A corrupt heart, false lips, and wanton eyes.

Qu. What purifieth the whole course of life?

An. A cleane heart, a true tongue and a chaste eye, chap. 1. 24. 25.

The doctrine of the 5. Chapter.

Question.

How seemeth life at the first?

An. As sweet as hony, verse 3.

Qu. How is the end?

An. As bitter as wormewood, verse 4.

Qu. What hurt bringeth it to the body?

An. It consumeth the flesh, verse 11.

Qu. What to the purse?

An. It leaueth our goods in the hands of strangers, verse 10.

Qu. Is there any thing else to be learned out of this chapter?

An. To liue vpon our owne labour, verse 15. To be charitable to others, verse 16. To keepe wedlocke vnviolated, verse 18. 19.

Qu. Why ought we to be careful of these things?

An. Because wee alwayes walke in the sight of the Lord, verse 22.

The doctrine of the 6. Chapter.

Question.

In what case is he that is surety for another man?

An. Snared with the words of his owne mouth,

The doctrine of the 7. Chapter.

Question.

Why is he called a deed of darkness?

An. Because commonly it practiseth in the night when the ayre is darke and blacke, verse 9.

Qu. The reason of that?

An. Such is the guilt of conscience, as it couers darknesse to coner the filthinesse thereof.

Qu. What are the markes of an Harlot?

An. A wandring foot, verse 11. An impudent face, verse 13. And an enticing tongue, verse 15. 16. 17.

Qu. What is hee like that yeelds to the inticement of lust?

An. An Oxe led to the slaughter, a foole that goeth to the stockes, or a bird that hasteth to the snare, verse 22. 23.

The doctrine of the 8. Chapter.

Question.

Is Wisdome any niggard of her good graces?

An. No. She cryeth out vnto men in the gate, and in the entry of their houses in the top of high places and by the high way side, verse 23. 24.

Qu. What doth she promise?

An. The knowledge of excellent things, ver. 6.

Qu. How doth she induce the minds of men to follow her?

An. By promising vnto them, that her doctrine shall be ease and plaine, verse 9.

Qu. What in this Booke is understood by the name of Wisdome?

An. The word of God and the doctrine of his Preachers, which is easie to all them that haue a desire to learne.

Qu. Of what continuance is Wisdome?

An. Euen from eterny, before the earth was made,

made, the depth begotten, or the mountaine selected, verse 23, 24, 25.

Q^y. What is the good that commeth by silence?
An. He that refraineth his lips is wise, ver. 10.

The doctrine of the 9. Chapter.

Question.

*I*n this Chapter, how doth Wisdom allure her followers?

An. By calling them to a sumptuous banquet.

Q^y. What is meant by that banquet?

An. The word of God, and the administration of his sacraments.

Q^y. In the thirteenth verse it is said, A foolish woman is trouble some: what understand we by the foolish woman?

An. Ignorant Preachers.

Q^y. What is their doctrine like?

An. Like holme waters, sweet to the flesh, but unpleasant to the spirit verse 17, 18.

The doctrine of the 10. Chapter.

Question.

*W*hat are the virtues and vices deciphered in this Chapter for our instruction?

An. The first are Wisdom and Folly.

Q^y. What is the good that cometh by Wisdom?

An. A Wise sonne maketh a glad father.

Q^y. What is the hurt that cometh by Folly?

An. A foolish sonne is an heavie burthen to his Mother.

Q^y. What are the second?

An. Sloath and diligence.

Q^y. What is the inconvenience of Sloath?

An. A sloathfull hand makes poore, verse 4.

Q^y. What profit comes by diligence?

An. The hand of the diligent maketh rich, verse 4.

Q^y. What is the third?

An. Righteousness and impiety.

Q^y. What is the good that cometh by righteousness?

An. The memoriall of the iust shall be blessed.

Q^y. What is the hurt that cometh by impiety?

An. The name of the wicked shall rot, verse 7.

Q^y. What are the fourth?

An. Innocency and guilt of conscience.

Q^y. What is the good that cometh by Innocency?

An. He that walketh vprightly walketh boldly.

Q^y. What is the hurt that cometh by guilt of conscience?

An. Feare and shame. For hee peruertereth his wayes and he shall be made knowne, verse 9.

Q^y. What are the fifth?

An. Love and hatred.

Q^y. What is the good that cometh by Love?

An. It couereth offences, verse 12.

Q^y. What is the hurt that cometh by hatred?

An. It stirreth vp contentions.

Q^y. What are the sixth?

An. Silence and much babling.

Q^y. What is the hurt of much babling?

An. As many words there cannot want iniquity.

The doctrine of the 11. Chapter.

Question.

*W*hat is a false Balance?

An. Abhominacion before the Lord.

Q^y. What does a true man weigh?

An. Please him, verse 1.

Q^y. When pride goes before, what followeth?

An. Shame, verse 2.

Q^y. How is a whorresse rewarded?

An. With wisdom and honour.

Q^y. Can riches deliuer in the time of wrath?

An. No.

Q^y. What is our refuge shew?

An. True righteousness, verse 4.

Q^y. How is the way of the righteous?

An. Direct and straight.

Q^y. How is the way of the wicked?

An. Crooked and stumbling, verse 5.

Q^y. Whither leads the path of the iust?

An. To life.

Q^y. Whither leads the path of the other?

An. To death, verse 19.

Q^y. Can friendship defend euill deed?

An. No but in the end they shall be punished, verse 21.

Q^y. How shall he be rewarded that is veruiously blessed?

An. With increase.

Q^y. How best is feareth more then is conuenient?

An. With poeury and indignation, verse 24.

Q^y. How seemes a woman without discretion?

An. Like a lewell of gold in a Swines snout, verse 22.

Q^y. Whom do the people curse?

An. Hoorders vp of corne.

Q^y. And whom will they bless?

An. Such as bring it forth to sell, verse 26.

The doctrine of the 12. Chapter.

Question.

*W*hat is a virtuous woman to her husband?

An. A crowne of gold vpon his head.

Q^y. And what is she that maketh her husband ashamed?

An. Corruption in his bones, verse 4.

Q^y. How do the goodly and wicked differ?

An. First in their thoughts, the thoughts of the iust are right, but the counsels of the wicked are despightfull. Secondly in their words. The talke of the wicked is to lie in waie for bloud, but the mouth of the righteous will deliuer them, verse 6. Thirdly in their workes. The wicked worketh a deceitfull worke, but hee that soweth righteousness, shall receive a sure reward, chapter 11. 18. Fourthly in their end: The wicked perish, but the house of the righteous shall stand fast, verse 7.

Q^y. Are not many men despised for power?

An. Yes.

Q^y. But what is he that is poore, and lieth of

his own labour?

An. Better then he that boasteth and lacketh bread verse 2.

Q. What are the words of a perverse tongue?

An. Like the pricking of a sword.

Q. Why?

An. Because they prouoke others to anger, verse 18.

The doctrine of the 13. Chapter.

Question.

What is the chief use of the tongue?

An. To glorifie God

Q. Using it so, what follows?

An. That a man may receiue much good by the fruit thereof verse 2.

Q. What is the property of a sinner?

An. To desire much, but to take paines for nothing.

Q. How is he rewarded?

An. His soule is still empty, and findes no rest verse 4.

Q. There are two sorts of men which vnder the name of riches, shew themselves both dissimblers, which be they?

An. He that maketh himselfe rich and hath nothing, and he that maketh himselfe poore, having much wealth verse 7.

Q. But these qualities being referred to the goods of the minde what is the fault of the first?

An. Vaine glory, to be proud of that he hath not.

Q. What is the fault of the second?

An. Not any at all but rather a commendable modesty that although he be vertuous yet he had rather other men should speake of it then himselfe verse 7.

Q. What shall become of evil gotten goods?

An. They shall waite.

Q. What of those that are truly got out?

An. They shall encrease verse 7.

Q. When hope is deferred, what doth it bring?

An. Faintnesse of heart.

Q. How once accomplished what are they?

An. A tree of life verse 12.

Q. What is it then to be belied?

An. It maketh a man graceles.

Q. What is it to be abused?

An. It maketh a man hated verse 15.

Q. When we send forth a messenger, what must we care for?

An. That he be vertuous and wise.

Q. And why?

An. Because a wicked messenger procureth much hurt to himselfe and others, but a faithfull Ambassadour is a preferment to both verse 17.

Q. How shall he be rewarded that refuseth indignation?

An. With pouerty and shame.

Q. How he that contraineth discipline?

An. He shall be honoured verse 18.

Q. What company ought we to keepe?

An. The wise, for so we shall be wise.

Q. What company ought we to shun?

An. The company of fooles, because with them we shall be abused, verse 20.

Q. To what end the rod of correction toward our

children when they offend, is lused?

An. No but rather hate.

Q. Who loveth his children then?

An. He that chastiseth them, verse 24.

The doctrine of the 14. Chapter.

Question.

What is a wise woman in a house?

An. A blessing to encrease.

Q. What is a foolish woman?

An. A curse to decay and ruine verse 1.

Q. What is the way that seemeth right, but the issues thereof are death?

An. The allurements to pleasures verse 12, 13.

Q. How do we decline from God?

An. In following the world.

Q. What shall our success be in the end?

An. Wee shall be made weary of our wayes, verse 14.

Q. When a sale is sold, must wee give credit straight?

An. No: but consider the circumstances, verse 15.

Q. Who run in prison without care or consideration?

An. A foole.

Q. Who sweareth and departeth from sin?

An. The wise man verse 16.

Q. Wherin consisteth the honour of a King?

An. In the multitude of good subjects, verse 18.

Q. Who exalteth wisdom?

An. He that is slow to wrath.

Q. Who exalteth folly?

An. He that is of an hasty minde verse 29.

Q. What doth he that oppresseth the poore?

An. Reproach God that made him.

Q. What doth he that sheweth mercy on the poore?

An. Hee honoureth him that made him, verse 31.

Q. Wherin hath a master pleasure?

An. In a vertuous wife servant.

Q. Whom is he suspected?

An. Toward him that is vicious and leud, verse 35.

The doctrine of the 15. Chapter.

Question.

What pacifieth wrath?

An. A soft answer.

Q. What stirreth up anger?

An. Forward words verse 1.

Q. Who speaketh wisely and according to knowledg?

An. The tongue of the wise.

Q. Who babbeth and useth vaine words?

An. The mouth of the foolish verse 2.

Q. From whom is nothing hid?

An. From the eyes of the Lord, for he beholdeth both the euill and the good verse 3.

Q. Doth his sight pierce into the depth of hell?

An. Yes.

Q. What leaueth goodly chast?

An. That

An. That he much more seeth into the hearts of men, verse 11.

Qu. When the heart is joyful, what follows?

An. A cheerful countenance.

Qu. When the heart is sad, what ensues?

An. Heaviness of looks, verse 13.

Qu. How live the wicked?

An. In continuall horror?

Qu. How the upright in conscience?

An. At a continuall feast, verse 15.

Qu. Are the richest men most happy?

An. No better is a little with the feare of the Lord, then great treasure with trouble, verse 16.

Qu. How is honestly fore made sweet and delectable?

An. By love. For better is a dinner of green herbs with love, then a mall fed Oxe with hatred, verse 17.

Qu. What follows the angry man?

An. Wo and strife.

Qu. What follows the gentle and meeke?

An. Peace and quietness, verse 18.

Qu. How seemeth the way of the sloathfull?

An. As a hedge of thornes.

Qu. Why?

An. Because he alwayes findeth some stay, and dare not goe forward.

Qu. How seemeth the way of the diligent?

An. Plaine and smooth, though neuer so ragged.

Qu. And why?

An. Because he is dismayed at nothing, verse 19.

Qu. Where do men's thoughts come to naught?

An. Where counsell is wanting.

Qu. Where do they prosper?

An. Where much counsell is used, verse 22.

Qu. If we will know what way must we tread?

An. On high: that is, our conversation must bee in heaven.

Qu. Where lies the way to death?

An. Below: that is, in living after the fashion of the world, verse 24.

Qu. When are words most acceptable?

An. When they are spoken in due season, v. 21.

Qu. To whom is the Lord neare when they pray?

An. To the godly.

Qu. To whom is he faire off?

An. To the wicked, verse 29.

The doctrine of the 16. Chapter.

Question.

What the guide of the tongue?

An. The Lord: for without him we are not able to speake a good word, verse 1.

Qu. What is the most abuse among men?

An. Selfe conceit.

Qu. How?

An. In that every mans wayes are cleane in his owne sight.

Qu. But who dishonour them?

An. The wisdom of the Lord, that tryeth the spirit, verse 2.

Qu. Are all things created for the glory of God?

An. All things.

Qu. What the wicked?

An. Yea, the wicked, that in their destruction he may be glorified, verse 3.

Qu. What is a figge our sinne are forgiven?

An. An upright life after repentance, verse 6.

Qu. How ought a King to beate?

An. With diuine lips.

Qu. How is that?

An. He must neither prophane, nor transgresse in iudgement, verse 10.

Qu. What followers of that?

An. His throne shall be established, verse 12.

Qu. What is the wrath of a King?

An. The messenger of death.

Qu. What is his fauour?

An. Like a cloud of the latter raine, verse 13.

Qu. Who is the Gentleman-Usurper to destruction?

An. Pride, verse 18.

Qu. To what is drunken standing compared?

An. To a well spring of life.

Qu. Why?

An. Because it ouer-floweth with all sweetness of discipline, verse 22.

Qu. To what are the lips of an euill man compared?

An. To consuming fire.

Qu. And why?

An. Because he destroyes himselfe and others, verse 27.

Qu. Who seeth diuision among men?

An. A tale-teller, verse 29.

Qu. What is verinous old age?

An. A crowne of glory, verse 31.

Qu. Who is the most valiant?

An. Not he that vanquisheth a Citie; but he that bridles his owne tury, verse 32.

The doctrine of the 17. Chapter.

Question.

Do not high words beseege a foole?

An. No.

Qu. What doth much lesse beseege a Prince?

An. A lying tongue.

Qu. What is the vertue of bounty?

An. Like the vertue of a precious stone.

Qu. How is that?

An. As the one draweth the eyes of the beholder (which way soeuer it is turned) so doth the other the hearts of people, verse 8.

Qu. What is the nature of most Princes?

An. They will not be reprocured.

Qu. But what if they be?

An. They will be offended with him that doth it, verse 10.

Qu. What is a sinne word to a good nature?

An. More then a hundred stripes to a peruerse foole, verse 16.

Qu. Is a foole in his folly to be shunned?

An. Yea: euen as much as a beare robbed of her whelpes, verse 17.

Qu. From whom shall euill neuer depart?

An. From him that rewardeth euill for good, verse 23.

Qu. May we iustifie the wicked?

An. No.

Qu. May we condemne the iust?

An. Neither.

Qu. And why so?

An. Because to doe either is an abomination before the Lord, verse 15.

Qu. What good doth a foole get by his wealth?

An. Nothing, if he seeke not wisdom?

Qu. How

Qu How is a friend known?

An. By his good will at all times, verse 17.

Qu When is a foole counted wise?

An. When he holds his peace, verse 23.

The doctrine of the 18. Chapter.

Question.

Is there any deceit in Wisdom?

An. No: it is like deepe waters, or the well spring of a flowing Ruer, that is neuer empty, verse 4.

Qu How is the foole ensnared?

An. By his owne lijs, verse 7.

Qu What is the stouthfull kinne unto?

An. To him that is a great water, verse 9.

Qu How?

An. As the one gets nothing, so the other spends all, and both their lines end in pouerty.

Qu What is the meane to rise to honour?

An. Humility, verse 12.

Qu What procureth audience before high persons?

An. Gifts, verse 16.

Qu How do the words of rich and poore differ?

An. The one speaketh roughly as depending on his wealth, the other meekely, as fearing his pouerty, verse 2, and in chap. 10. 15.

The doctrine of the 19. Chapter.

Question.

Who gathers many friends?

An. He that is rich.

Qu Who is sufficient of comfort?

An. He that is poore, verse 4.

Qu Who shall not scape unpunished?

An. A false witnesse.

Qu Who is he that shall perish?

An. A teller of lies, verse 9.

Qu What is it to defer Anger, and to passe over offences with a charitable minde?

An. Discretion in the soule, and glory to God, verse 11.

Qu What is the Kings wrath compared unto?

An. The roaring of a Lyon.

Qu To what is his favour?

An. To the morning dew, verse 12.

Qu Of whence have we riches?

An. By inheritance from the world.

Qu But of whence a vertuous Wise?

An. From the hands of the Lord, verse 14.

Qu Who lendeth to the Lord?

An. He that hath mercy vpon the poore, and he will be his recompence, verse 17.

Qu Who is better then a rich lier?

An. A poore man that is true, verse 21.

Qu How are the simple and ignorant admonished?

An. By the punishment of the scornfull, ver. 25.

The doctrine of the 20. Chapter.

Question.

Why must we beware of much wine?

An. Because wine-bibbers are scorners, and apt to quarrell, verse 1.

Qu Is it a disgrace to cease from striving?

An. No but an honour.

Qu How?

An. Because euery foole will bee meddling, verse 1.

Qu Why will not the stouthfull plow?

An. Because it is winter.

Qu What shall he therefore do in Summer?

An. Beg, verse 1.

Qu What doth drowsynesse cause?

An. Pouerty.

Qu What doth watchfulness bring?

An. Plenty of bread, verse 13.

Qu How seemes the bread of deceipt?

An. Sweet at the first.

Qu How afterward?

An. Like grauell in the mouth, verse 7.

The doctrine of the 21. Chapter.

Question.

Who is highest in authority vnder God?

An. The King.

Qu Can he do all things then as pleaseth him?

An. No: no otherwise then God hath appointed.

Qu Why so?

An. Because the hearts of Princes are in the hands of the Lord to dispose as he seeth good.

Quest. Is not the company of a contentious woman wicked?

An. Yes, and it is better to dwell in a corner of the housetop then with such a one in a wide Pallace, verse 9, 10.

Qu Who shall cry and not be heard?

An. He that stoppeth his eares at the crying of the poore, verse 13.

Qu What is it to wander out of the way of knowledge?

An. All one, as to remaine among the dead, verse 6.

Qu Which is better, Wisdom or strength?

An. Wisdom.

Qu How prone you that?

An. Because wisdom overthroweth the confidence of the mighty, verse 22.

Qu May any thing procure against the decree of the Lord?

An. No, neither wisdom, vnderstanding, nor counsell, verse 30.

The doctrine of the 22. Chapter.

Question.

What is the estimation of a good name?

An. More worth then riches, verse 1.

Qu Why must we flye the path of the froward?

An. Because their way is full of thornes and snares, verse 5.

Qu When mee see a plague hang ouer vs for our offence, what must we doe?

An. Hide our selues vnder the shadow of Gods mercy, by calling vpon his name.

Qu But what do the foolish at such a time?

An. Go on still without repentance, and are punished, verse 3.

Qu To

Q. To make child, en prone vertuous old men, what shall we do?

Ans. Instruct them therein in their youth, verse 9.

Q. Why is borrowing grievous?

Ans. Because the borrower is seruante to the lender, verse 7.

Q. Who kindles strife?

Ans. The scorner.

Q. How must we quench it?

Ans. By casting out the scorner, verse 10.

Q. Whose familiarity ought Princes to use?

Ans. Such as are pure of heart, verse 11.

Q. What will the Lord doe to them that rob the poore?

Ans. Spoyle the soules of them, as they spoyle theirs, verse 12, 13.

Q. With whom is it dangerous to converse?

Ans. With the angry and furious man, verse 24.

The doctrine of the 23 Chapter.

Question.

At the Table of Rulers what must we remember?

Ans. Sobriety, verse 1, 2, 3.

Q. What is to reioice to a child?

Ans. Deliueraunce from destruction, verse 14.

Q. Is envy so hidden?

Ans. Yes, given against sinners.

Q. How?

Ans. Not to vexe our selues at their prosperity, nor enuie in that we are not like them, verse 17.

Q. Why?

Ans. Because they shall be cundowne like grasse, and wither: but our hope shall continue, Psalm 127.

Q. Why must we not keepe company with drunkards and gluttons?

Ans. Because their life is odious, and their end poverty, verse 21.

Q. What part of our body must we dedicate to wisdome?

Ans. Our heart, verse 26.

Q. Why is a whore compared to a deepe ditch?

Ans. Because she deuoureth the soules of many, verse 27.

Q. To whom is not sorrow wounds and red, nose of eyes?

Ans. To them that tarry long at the wine, and seeke out mixt wine, verse 30.

Q. What other incommenences follow drunkenness?

Ans. Though it be pleasant at the first, it biteth like a serpent in the end: it kindleth lust, and makes a man sensible of wrong, verse 22, 23, 24.

The doctrine of the 24 Chapter.

Question.

How is warre to be enterprised?

Ans. Aduisedly, and with counsell, verse 6.

Q. When is mans courage tryed?

Ans. In the day of aduersity, verse 10.

Q. What must we do when we see the innocent oppressed?

Ans. Deliuere them.

Q. But if we doe not, are we excused to say we knew it not?

Ans. No: for God which searcheth the heart sees the contrary, verse 11, 12.

Q. What danger is hein that reioyceth at another mans fall?

Ans. To turne the wrath of God from another vpon himselfe, verse 17, 18.

Q. Who is to be abhorred of the whole world?

Ans. He that saith to the wicked, thou art righteous, verse 21.

Q. Who is to be reuerenced of the whole world?

Ans. He that boldly rebuketh the wicked, verse 25.

Q. In what state is the field of the slothfull?

Ans. Over-growne with thornes and nettles, verse 31.

Q. What instruction receiue we thereby?

Ans. To beware of the like sinne.

Q. What are the words of the sloathfull?

Ans. Yet a little sleepe, a little folding of the armes, or there is a Lyon without &c. that to hee may still cherish his lazie humor, verse 33.

The doctrine of the 25 Chapter.

Question.

When is a Prince a meete vessel for the Lords use?

Ans. When he is purged from vice, and the corruption of leud counsellors, verse 5.

Q. What are words spoken in fit place compared vnto?

Ans. Apples of gold, set in pictures of silver, verse 11.

Q. What is a faithfull messenger to him that sendeth him?

Ans. As cold in extremity of heate, verse 13.

Q. To what may we liken him that boasterh of false liberality?

Ans. To clouds and winde without raine, making a great show without any performance, verse 14.

Q. How must wee taste the pleasures of this world?

Ans. As we would honey, moderately, lest we surfeit, verse 16.

Q. What is he like vnto that beareth false witness against his neighbour?

Ans. An hammer, a sword, or a sharpe Arrow.

Q. Why?

Ans. Because his wordes bruize and wound, verse 18.

Q. What is the unfaithfull like vnto in the time of trouble?

Ans. A broken tooth or a sliding foot, verse 19.

Q. To take a mans garments from him in winter, what is it like?

Ans. Vinegar poured vpon Allom, because as the Vinegar dissolbeth the Allom so doth such cruelty vnto the needy, verse 20.

Q. Must we hate him that hateth vs?

Ans. No: but giue him bread if he be hungry, and drinke if he be thirsty, that so by noting our curtesie, his owne conscience may reclaime him, verse 21, 22.

Q^y. What is he like that cannot bridle his owne passions?

An. A Citie without walls, subiect to any danger verse 28.

The doctrine of the 26. Chapter.

Question.

*I*s honour conuenient for a foole?

An. Yes as inconuenient as snow in harrett, verse 1.

Q^y. Need we to feare a curse that is cast?

An. No more then the Sparrow doth the Fowler when she is in her flight verse 2.

Q^y. To whom belongs a whip or a whip?

An. To the horse.

Q^y. To whom the rod?

An. To the foole, verse 3.

Q^y. What is it to giue honour to a foole?

An. Euen the same as to hide a Pearle amongst an heape of stones, verse 2.

Q^y. Of whom is there lesse hope then of a foole?

An. Of him that is wise in his owne conceits, verse 1.

Q^y. What is it to meddle in a brawle?

An. As much as to take a curd dog by the eares, verse 17.

Q^y. What doth the deceitfull man in his rage?

An. Mischeife; and sayes: I: is a reat. like him that is mad thynowing fire-bran is abroad, and must be borne withall, because he is mad verse 18. & 9.

The doctrine of the 27. Chapter.

Question.

*O*f whom must we be praised?

An. Not of our selues, but of others verse 2.

Q^y. What is anger?

An. Cruell.

Q^y. What is enuy?

An. Not to be stood against verse 4.

Q^y. Why may we not boost of enuy?

An. Because we know not what the successe of the day will be, verse 5.

Q^y. What are the wounds of a lierer?

An. Faithfull.

Q^y. What are the kisses of an enemy?

An. Dangerous verse 8.

Q^y. Who despiseth delicate meates?

An. He that is full.

Q^y. Who thinketh bitter things sweet?

An. The hungry soule.

Q^y. Is the heavy consell of a friend pleasant?

An. Yea, as an oymment of perfume to dooth it reioyce the heart, verse 9.

Q^y. In times of extremity what must we cleaue to?

An. Rather a neighbour neare hand, then a brother farre off verse 10.

Q^y. Can a concubinous woman be concealed?

An. No more then the wind, verse 16.

Q^y. Ought not hee that asseadeth, so be recompenst?

An. Yes as hee that keepeth the figtree, shall eat the fruit thereof, verse 11.

Q^y. May the eye of a man be satisfied?

An. No more then the graue, which is neuer full, verse 20.

Q^y. May a foole be separated from his folly?

An. No not if you bray him in a mortar with a pestell verse 22.

Q^y. What is the duty of a Pastor?

An. To know the state of his flocke, and to be watchfull ouer them, verse 23.

The doctrine of the 28 Chapter.

Question.

*W*hat is the terror of a guilty conscience?

An. To see though no man pursue.

Q^y. What is the security of innocency?

An. To be confident as a Lyon verse 1.

Q^y. What causeth the change of many Princes?

An. The transgression of the land verse 2.

Q^y. For whom doth the vsurer gather his wealth?

An. Not for himselfe, but for some other that will vie it better, verse 8.

Q^y. Who shall obtaine mercy?

An. He that confesseth his finnes.

Q^y. Who not?

An. He that hideth his offences verse 17.

Q^y. Is it good to be a wicked Ruler ouer the people?

An. No: for he will behaue himselfe like a roaring Lyon or hungry Beare, verse 15.

Q^y. Shall goods euill gotten prosper?

An. They shall vanish ver 20. & Chap. 21. 21.

Q^y. Shall a man that rebuketh finde fauour with the rebuked?

An. Yes, in the end, more then he that flatters him verse 21.

Q^y. What is he that robbeth Father or Mother?

An. Besides a theefe, a destroyer, verse 24.

The doctrine of the 29. Chapter.

Question.

*W*hat is it to stand against correction?

An. Obstinacy, a dilicate vncurable, ver. 1.

Q^y. What comes by the authority of the righte-ous?

An. Joy and comfort.

Q^y. What when the wicked rule?

An. Sorrow and sighing, verse 2.

Q^y. How is a kingdome preferred?

An. When the Magistrates are iust.

Q^y. How is it brought to ruine?

An. When the Magistrates take bribes, verse 3.

Q^y. What is the end of flattery?

An. Deceit verse 5.

Q^y. How is the foole knowne?

An. By his lauish speech he poureth forth his minde at once.

Q^y. How is a wise man knowne?

An. By his circumspectiue hee will not speake but vpon occasion, verse 11.

Q^y. How doth wickednesse increase?

An. With the number of them that commit wickednesse verse 16.

Q^y. What doth too much lewdty?

An. Make a seruant presume to be as a Sonne, verse 21.

The doctrine of the 30. Chapter.

Question.

What is the danger poverty may fall into?

An. Theft.

Qu. What is the danger wealth may fall into?

An. Forgetfulness of God.

Qu. What kind of life must we then pray for?

An. A competent, neither too much, nor too little, verse 8. 9.

Qu. What kind of people are those, whose wife seeth as as swords and whose lawes are knives to cut up the poore?

An. Vintners and extortioners verse 14.

Qu. Which are the four things that are never satisfied?

An. The grave, the barren wombe, the earth for water, and the fire for fowell verse 15.

Qu. What are the three things that are hid, and the fourth that cannot be knowne?

An. The way of an Eagle in the ayre, the path of a Serpent over a Rocke, the course of a ship in the sea, and the haunt of a man with a maid, verse 16.

Qu. Which are the five things that commonly aspe the fate, whereunto they are called?

An. A King put in authority, a toole at a banquet, a hatefull woman married and an handmaide the heire to her Mistresse verse 17.

Qu. Which are the five small creatures that give clecke a man for wisdom?

An. The Pissure that prepareth meate in Summer against Winter; the Coney, that builds her house in the rocke, the Grallopper, that observes order, yet hath no rule; and the Spider, that takes hold in Kings Palaces, verse 25. 26. 27. 28.

The doctrine of the 31. Chapter.

Question.

What learne you in this Chapter?

An. To be chaste and temperate, verse 3.

Qu. Chast, as how?

An. In these words: Give not thy strength to women.

Qu. Temperate, as how?

An. To refrain from drinking of wine, verse 4.

Qu. What learne you else?

An. How to know a vertuous woman.

Qu. How is a vertuous woman knowne?

An. By her painefulnesse; shee seeketh wooll and flaxe and labourereth cheatefully verse 11. By her watchfulnesse; shee will rise while it is yet night, verse 12. By her prouidence; with the fruit of her hand she planteth a vineyard verse 13. By her charity; shee stretcheth out her hand to the poore verse 16. And by her faith, in the latter day she shall reioyce, verse 25.

ECCLESIASTES, or the
PREACHER.

Question.

Who wrote this Booke?

An. Salomon.

Qu. Why is it called by the name of the PREACHER?

An. Because Salomon by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

CHAP. 1.

Question.

What are the pleasures of this life?

An. Vanity of vanities verse 2.

Qu. Is there any thing under heauen, a man may say, which hath not bene before?

An. Nothing, verse 10.

Qu. Is wisdom also vaine?

An. Yes and vexation of spirit, verse 17.

CHAP. 2.

Question.

Wherein then consisteth happinesse? in much amaine?

An. No, verse 1.

Qu. In banquetting?

An. No, verse 3.

Qu. In sumptuous building?

An. No, verse 4.

Qu. In gold and silver?

An. No, verse 5.

Qu. In multitude of seruants?

An. No, verse 7.

Qu. In authority?

An. No, verse 9.

Qu. What is the reason?

An. Because they are transitory, and leaue behind them vexation of spirit verse 11.

Qu. Wherein is the foole and wise man alike?

An. In death verse 16.

Qu. What are the dayes of man?

An. Trauaille and sorrow, verse 23.

CHAP. 3.

Question.

What is here set downe?

An. The mutability of time.

Qu. What learne you by that?

An. First that nothing in this world is permanent. Secondly, not to be grieved if wee haue not all things at once, nor enioy them so long as wee would, from the 1. to the 8.

Qu. Why can wee haue nothing but by painefull labour?

C 2

An. Because

An. Because thereby the Lord will humble vs.
verſe 18.

Qu. Are the conditions of men and beaſts alike?

An. Yes, touching the death of the bodies,
verſe 9.

Qu. How do they differ?

An. The one is partaker of reaſon. the other is
governed by ſenſe: the one perſiſteth body and
ſoule, the other liueth eternally.

Qu. How both body and ſoule?

An. Yes, after the reſurrection of the fleſh.

CHAP. 4.

Question.

How doth he further proue vexation of ſpirit?
An. In that the innocents are ſtill oppreſſed,
and none comforteth them, verſe 1.

Qu. How is a poore man preferred before a King?

An. By wiſedome verſe 1.

Qu. What is the bond of friendſhip?

An. Society

Qu. What is the benefit of ſociety?

An. Mutual comfort, and helpe one man to a-
nother verſe 10, 11, 12.

CHAP. 5.

Question.

In ſpeaking to God what muſt we avoid?

An. Temerity and multitude of words, ver. 1.

Qu. Who ſeech the oppreſſion of the poore?

An. The Lord

Qu. Who ſhall redreſſe them?

An. He that ſees them, ver. 7.

Qu. What learne we by this?

An. Not to be aſtonied at the malice of the
world, ſince our reuenger liues.

Qu. How is the deſire of the covetous?

An. Unſatiable verſe 2.

Qu. For what is the night appointed?

An. For reſt vnto all creatures.

Qu. How reſts the covetous man?

An. Unquietly.

Qu. How reſts the poore labourer?

An. His ſleepe is ſweet vnto him, verſe 1.

CHAP. 6.

Question.

How is the rich man miſerable?

An. In that God hath giuen him much trea-
ſure and wealth, and hee wanteth power to enioy
it, verſe 2.

Qu. How cometh itaſe to paſſe?

An. Either by pariſimony, loſſe, or ſodaine
death.

CHAP. 7.

Question.

Why is the day of death better then the day of
birth?

An. Because our birth is the entrance to ſorrow
and affliction: and our death the gate to ioy and
happineſſe, verſe 3.

Qu. Why is it better to go to the houſe of mour-
ning then to the houſe of laughter?

An. Because in the houſe of mourning we ſhall
behold the iudgements of God, and thereby learne
to amend our liues, verſe 4.

Qu. Why is it better to heare the rebuke of a wiſe
man, then the ſong of a fool?

An. Because the one is inſtruction; the other
loſe of time.

Qu. What is the peruerſe ſenſe of the world?

An. That the iuſt ſometimes periſh: and the
wicked man continueth long in his malice, verſe
17.

Qu. When we are admoniſhed to leaue wickedneſſe,
what muſt we do?

An. Come at the firſt call, verſe 19.

CHAP. 8.

Question.

Whom doth a Triuall hurt?

An. Himſelte as well as others, verſe 9.

Qu. Doth God puniſh ſinners?

An. Yes.

Qu. Wherefore?

An. To their greater iudgement.

Qu. Doth God aſſiſt the righteous?

An. Yes.

Qu. Wherefore?

An. For their tryall, and to their greater com-
fort, verſe 12, 13, 14.

CHAP. 9.

Question.

Doe proſperity and aduerſity teach vs whom God
loueth and whom he hateth?

An. No.

Qu. Why?

An. Because they happen indifferently both to
the righteous and vniugious, verſe 1.

Qu. What is the difference then?

An. The righteous are aſſured of Gods fauour
by faith, ſo are not the other, verſe 4.

Qu. What is the opinion of ſpirites?

An. They had rather be abiect and liue, then
honourable and die, which is meant by the liue
dog and dead Lyon, verſe 4.

Qu. Why were they of that opinion?

An. Because after this life they thought there
was no other being.

Qu. How doth the world deceive her fauourites?

An. By making them thinke they are bleſſed of
God when they haue wealth and good ſucceſſe in
this life.

Qu. Are not they then the bleſſings of God?

An. Yes,

An. Yes to them that use them to his glory, and the benefit of the poore, otherwise not.

CHAP. 10.

Question.

How are the deeds of the wise?

An. Discreete.

Qu. How are the deeds of the fool?

An. Rash and absurd verse 4.

Qu. What vanity doth Salomon note in this Chapter?

An. That the worthy are displaced, and the unworthy advanced verse 6. 7. That the Land is miserable whose Prince wanteth wisdom & whose Nobles are given to their own lusts and pleasures, verse 1.

Qu. What treason doth God condemne in a Subject against his Prince?

An. Not onely treason in act, but treason in thought, verse 20.

CHAP. 11.

Question.

To whom must the rich be liberal?

An. To the poore.

Qu. When?

An. In this life because after death there is no further power.

Qu. How must they be liberal?

An. In dispersing their almes to many.

Qu. By what example are we taught to be charitable?

An. By the cloud that poureth raine: by the sea that casteth vp her increase by the Sunne that casteth out his beames from East to West: all which are not thus seruicible and gracious for themselves but for the benefit of others.

Qu. How shall the charitable man be rewarded?

An. With plenty on earth and treasure in heaven.

Qu. If a duty be forbidden, why doth Salomon in the ninth verse of this Chapter counsel us to follow the lusts of our owne hearts?

An. He doth it in derision (as if he should say) goe to yee worldelings, glut your selues with all manner of vanity but remember that one day you shall come to iudgement for all, ver. 9.

CHAP. 12.

Question.

To whom must we dedicate our yong?

An. To the Lord.

Qu. Why?

An. Because in age wee shall bee more vnapt, verse 4.

Qu. Why shall we be more vnapt?

An. By reason of the weaknesse of the body, which is set downe in the 1. 4. 5. 6. and 7. verses.

Qu. What er returns the soule in death?

An. To him that gaue it, ver. 7.

The SONG of SALOMON.

CHAP. I.

Question.

What is contained in the Song of Salomon?

An. A liuely description of the mutual loue betwene Christ and his Church: vnder the names of Bride and Brideroomer.

Qu. What is understood by the Church?

An. Euery faithfull soule

Qu. To whom doth the faithfull soule compare her Brideroomer Christ Iesus, in this first chapter?

An. To the fauour of a sweet oynment, because of his gracious benefite toward her, verse 2. To the Charions of Pharaoh. because of his power and strength, verse 3. To a bundle of Myrrhe because of his holinesse, verse 12. To the grapes of Engedie, for his saving health verse 13.

Qu. Can the soule approach neere vnto Christ of her owne accord?

An. No: not except she be drawne: that is, incited by his holy Spirit, verse 3.

CHAP. 2.

Question.

Where doth the Church desire to rest?

An. Vnder the shadow of Christ.

Qu. With what shall she be fed?

An. With the fruit of his doctrine, verse 5.

Qu. To whom doth Christ compare his Church?

An. To a Rose and a Lilly among thornes.

Qu. Why?

An. First for her beauty and pleasure, secondly, for her excellency aboue all other things. in that all other things in respect of her, are but as thornes, verse 2.

Qu. How doth she figure the coming of Christ?

An. Vnder the name of a Roe or yong Hart looking through the grates of a window.

Qu. What is understood by that?

An. The diuinity of Christ shining through his humanity, verse 9.

Qu. Cannot he then be perfectly knowne in this life?

An. No: no more then one that wanders behinde a grate, can be wholly or perfectly seene to our bodily eyes.

Qu. What did Christ after he came?

An. Called to his beloued the Church, verse 10.

Qu. Did she appeare at his calling?

An. No: she hid her selfe in the holes of the Rockes, verse 14.

Qu. Why did she so?

An. Because of her finnes.

Qu. How did he comfort her?

An. By telling her the winter was past: that is, sinne was killed. and the chearefull spring appeared: that is, grace and saluation was come, verse 11. 12.

Qu. What is the Church compared vnto?

An. To a Doue.

Qu. Why?

An. Because of her meeknesse, verse 14.

C 3

Qu. What

Q^u. What are the enemies of the Church compared unto?

An. To Foxes.

Q^u. Why?

An. Because of their malice and craft, verse 15.

CHAP. 3.

Question.

What is the desire of the Church?

An. To be joyned inseparably with Christ, verse 4.

Q^u. How doth shee thinke to satisfie her desire?

An. By seeking after him.

Q^u. When?

An. At all times and in all places, but especially in the time of trouble and persecution, ver. 1.

Q^u. Will he leave her?

An. Yes, and deliver her, making her free out of the wilderness of affliction, like a pillar of smoke perfumed with myrrhe and incense.

Q^u. How is that?

An. Triumphantly.

Q^u. What will he then do?

An. Shew her his place of rest, the guard set to attend it and his crowne of glory, verse 7. 13.

Q^u. Who be those?

An. First quiet of conscience, secondly protection of Angels thirly eternall happinesse.

CHAP. 4.

Question.

What doth Christ in this Chapter?

An. Set forth the beauty of his Spouse.

Q^u. How?

An. By comparing her to diuers precious and pleasant things.

Q^u. To what doth he compare her eyes?

An. To a paire of Doves, verse 1.

Q^u. To what her haire?

An. To a flocke of Goates, looking downe Gilead.

Q^u. To what her seeke?

An. To the wooll of sheepe new washed, verse 2.

Q^u. To what her lips?

An. To a thred of Scarlet, or the dropping of the hony combe, verse 2. 11.

Q^u. To what her necke?

An. To the tower of Dauid, verse 4.

Q^u. To what her breasts?

An. To two young Roes, feeding amongst the Lillies, verse 5.

Q^u. To what her lower?

An. To the pleasures of wine or the saour of sweet spices, verse 10.

Q^u. To what her whole body?

An. To a Garden planted with Pomegranate, Spikenard, Calamus, Cynamon, Myrrhe, and all other chiefe Spices, verse 12. 13. 14.

Q^u. The Church or the soule of the faithfull being compared to a garden, what doth shee?

An. Call vpon her Bride-groom, Christ Iesus, to be vnto her a fountaine of liuing water, and to breathe vpon her with the breath of his holy Spirit, that she may fructifie.

Q^u. In what?

An. In loue and true obedience.

Q^u. Why is the Church of Christ compared vnto these carshly perfections?

An. Because of our weak capacity that by these visible beauties wee may in some measure apprehend the inuisible glory of Christ and his elect.

CHAP. 5.

Question.

What doth Christ in this fifth chapter?

An. Call the faithfull to a banquet of Spices, hony milke and wine.

Q^u. What is signified thereby?

An. His bounty, in heaping his graces vpon the faithfull, verse 1.

Q^u. Are we ready to come when he calls?

An. No, for he that is the cares of this world detaines vs, verse 1.

Q^u. Doth he then fling vs for sake vs?

An. No, he stands without calling still till his locks be wet with the dew of the night.

Q^u. What vnto stand you by that?

An. The long patience of the Lord toward sinners, verse 2.

Q^u. But if we abuse that patience, what shall befall vs?

An. Wee shall seeke the Lord and hee will not be found, verse 3.

Q^u. In his absence what successe haue we?

An. Wee fall into the hands of cruell watchmen.

Q^u. Who be they?

An. False teachers.

Q^u. How do they handle vs?

An. Wound our consciences, with their traditions, verse 7.

Q^u. What marks doth the Church desire of Christ to find him out?

An. She takes his head is of gold, verse 1. 2. His eyes are like Doves, verse 2. His cheeks are as beds of Spices, and sweet flowers, verse 1. 2. His lips like Lillies dropping with Myrrhe, verse 1. 2. His hands as rings of gold set with the Chrysolite, ver. 3. His belly as Iuory couered with Saphires, verse 1. 3. His legs as pillars of Marble set vpon sockets of gold, verse 1. 3. His countenance as Libanon, verse 1. 3. His mouth as sweet things, verse 1. 3.

Q^u. What is signified by these comparisons?

An. The infinite gifts and graces which the presence of Christ brings to the faithfull.

CHAP. 6.

Question.

How is the Church assured of the loue of Christ?

An. By his words.

Q^u. What are they?

An. I am my beloued, and my beloued is mine, verse 2.

Q^u. How many Churches be there?

An. But one true Church, as there is but one Christ the head thereof.

Q^u. How ought the Church to be affected?

An. Chastly.

An. Chastly, and without pollution.
Q. How is her aspect?
An. Fresh as the morning: faire as the Moone:
 cleare as the Sun: and terrible as an army with
 banners, verse 9.

Qu. Reprehension how?
An. To rebuke them for sinne.
Qu. Consolation how?
An. To comfort them vpon their repen-
 tance.

CHAP. 7.

Question.

How many are the speciall vertues of the Church?

An. Two. Faith, and good works.

Qu. How are they exprest vnto vs?

An. By the similitude of the Palme-tree ver. 7.

Qu. What are the properties of the Palme-tree?

An. The leaues are alwayes green, and the fruit
 continuall.

Qu. Apply it?

An. As the tree is alwayes greene and full of
 fruit, so ought our faith to be flourishing, and our
 good deeds without ceasing.

CHAP. 8.

Question.

Of whom will the Church be taught?

An. Of Christ alone, verse 2.

Qu. By whom is she upheld?

An. By the strength of his hands, verse 3.

Qu. In what sort doth she desire Christ to manifest
 his loue towards her?

An. By setting her as a seale vpon his heart, and
 signet vpon his arme, verse 16.

Qu. What is his loue?

An. A burning zeale, not to bee quenched,
 verse 7.

Qu. How is his zealous?

An. Cruell like the graue, verse 9.

Qu. Wherein is the dwelling of Christ?

An. In his Church.

Qu. How must he be fortified for his presence?

An. With a wall and a doore.

Qu. What is understood by these two things?

An. Fidelity and constancy.

The Prophet E S A I A H.

Question.

How was Esaiiah descended?

An. From the lineage of Kings.

Qu. Who was his Father?

An. Amoz, brother to Azariah, King of
 Iuda.

Qu. How long did he prophesie?

An. Threescore and foure yeares, from the time
 of Uziah, to the raigne of Manasseh.

Qu. Who put him to death?

An. Manasseh.

Qu. Vpon how many points doth the doctrine of
 the Prophets consist?

An. Vpon three.

Qu. Which be they?

An. Instruction Reprehension, and Consolation.

Qu. Instruction how?

An. To teach them to know their sinnes.

CHAP. 1.

Question.

What was the first sinne Esaiiah reproveth?

An. The ingratitude of the Israelites.

Qu. Wherein stood their ingratitude?

An. In forsaking their God that had nursed and
 brought them vp.

Qu. How doth he shew them their ingratitude?

An. By the example of brute beasts; the Oxe
 and the Ass know their Masters crib, but Israel
 forgets his God, verse 1.

Qu. What was the second sinne Esaiiah reproveth?

An. Obstinacy and stubbornnesse of heart.

Qu. How were the Israelites obstinate?

An. In that being plagued they continued still
 in their wickednesse, verse 5.

Qu. What is threatened to such kinde of people?

An. Desolation to their Land, and destruction to
 themselves, verse 7, 8.

Qu. What was the third sinne Esaiiah reproveth?

An. Hypocrisie.

Qu. Wherein were they Hypocrites?

An. In thinking to please God with the multi-
 tude of sacrifices: notwithstanding that they nei-
 ther had faith nor Repentance.

Qu. To pray then or do any other service to God
 without faith and repentance, how is it accepted?

An. The Lord turns away his face, hates it, and
 thinkes it abominable, verse 13, 14, 15.

Qu. But if we come with a pure heart, how will he
 deale with vs?

An. Though our finnes bee as red as Crimson,
 he will make them as white as snow, verse 18.

Qu. What was the fourth sinne Esaiiah reproveth?

An. Extortion: their hands were full of blond:
 their Princes maintained theecies, and delighted
 in bribes: nor was the widdow nor fatherlesse re-
 garded.

Quest. How did God account them for their offi-
 ces?

An. His enemies, verse 24.

Qu. How did he threaten to punish them?

An. By pouring out his vengeance vpon them.

Qu. After what manner?

An. In burning out the dross of their wicked-
 nesse by the fire of affliction, verse 25.

CHAP. 2. 3. 4.

Question.

In all the threatnings which God pronounceth a-
 gainst the world for sinne what is still remembred?

An. The mercy of his Couenant, that his Church
 should still be preferred and planted.

Qu. Where?

An. In Ierusalem first, and after through the
 whole world, verse 2.

Qu. What learne you by this?

An. That the Gentile, as well as the Iew, shall
 be made partaker of the reconciliation betwene
 God

God and Man by the coming of Christ Iesus.

Qu. What was the fifth sinne Esaiab reprov'd?

An. Haughtinesse of minde.

Qu. How was it punished?

An. By being brought low, chap. 1. 12.

Qu. What was the first sinne Esaiab reprov'd?

An. Mens confidence in their riches.

Qu. How was that punished?

An. They were made poore chap. 2. 9.

Qu. Where rests the spoile of the poore?

An. In the houses of the conerous, chap. 3. 14.

Qu. What was the seventh sinne Esaiab reprov'd?

An. The pride of women.

Qu. Wherein did their pride consist?

An. In their looks, in their gates, and their cloathing.

Qu. How were their looks?

An. Haughtry.

Qu. How was their gazed?

An. Mingling and they made a tinkling with their feete chap. 1. 10.

Qu. How was their attire?

An. Too costly and effeminate, using perfumes, bracelets, earrings, curlings, and such like, more then was needfull.

Qu. How did God punish them?

An. He turned their sweet scouours into stinkes, their neat array into sack cloath and rags: their pride of haire into baldnesse and their beauty into burning chap. 1. 12.

Qu. Doth God hold the husbands of such women excused?

An. No: he lets them fall by the sword: takes away the wife and the strong from amongst them and sets fooles and effeminate persons to rule the Land, chap. 3. 24.

CHAP. 5. to 7.

Question.

What doth Esaiab compare the house of the Jews unto?

An. To a vineyard.

Qu. Who plant'd it?

An. God.

Qu. With what?

An. With the best plants

Qu. What fruit brought it forth?

An. Wilde grapes.

Qu. What did the Lord do to it then?

An. He pull'd downe the hedge, and laid it waste chap. 1. 1.

Qu. Apply this to the present times?

An. England may be said to be the vine: and of the Lord the inhabitants his Vine, which he hath a long time cherish'd and defended; but if he finde wee bring forth wilde grapes for good grapes, deedes of corruption for deedes of sanctity: hee will suffer vs to be troden downe and destroyed.

Qu. Against how many sorts of men doth Esaiab pronounce a woe in this Chapter?

An. Against five.

Qu. Which are the first?

An. Extortioners: Woe vnto them that buyne house to house, and land to land, chap. 5. 8.

Qu. Which are the second?

An. Drunkards: Woe vnto them that rise early to drinke Wine; and to them that continue vntill night chap. 5. 11.

Qu. Which are the third?

An. Inuicets to vanity: Woe vnto them that draw iniquity with cords of vanity and sinne, as with cart-ropes chap. 5. 15.

Qu. Which are the fourth?

An. Perverters of truth: Woe vnto them that speake good of euill and euill of good, which put darknesse for light and light for darknesse, chap. 5. 16.

Qu. Which are the fifth?

An. Contemners of Discipline Woe vnto them that are wise in their owne conceit chap. 5. 2.

Qu. How shall it be with those men?

An. Their roote shall be as rottennesse, and their buds as dust, chap. 5. 24.

Qu. What else?

An. The Lord will make a signe to a strange Nation, that shall come suddenly vpon them, and destroy them chap. 5. 26.

CHAP. 7. to 31.

Question.

Did Esaiab prophesie of Christ?

An. Yes.

Qu. How?

An. That he should be borne of a Virgin and be a stumbling block to many of the Jewes, chap. 7. 14. and chap. 8. 11.

Qu. What should his name be?

An. Immanuel.

Qu. What doth that signifie?

An. God with vs, which name can agree with none but Christ, because hee was both God and man chap. 7. 14.

Qu. Why did God send Christ the Messiah?

An. First in regard of his promise, Gen. 3. 15. Secondly in regard of his zeale chap. 6. 7.

Qu. Whom did God make his instruments for the punishing of the Iudaues?

An. The Assyrians and Egyptians.

Qu. How did they use their authority?

An. To their owne glory.

Qu. What was their reward?

An. Hee was to them a fire and consumed them: and to his repentant people a light to comfort them chap. 10. 17.

Qu. What was that light?

An. Christ, the perpetuall peace-maker, chap. 11. 1.

Quest. Who was the fire that destroyed the Assyrians?

An. The Medes and Persians, chap. 12. 17.

Qu. How did God punish the Iudaues?

An. As his children to chastise them ch. 1. 14.

Qu. How the Assyrians and others?

An. As his enemies, quite to destroy them, chap. 1. 10.

Quest. Against how many Kingdomes did Esaiab prophesie?

An. Against eight.

Qu. Which be they?

An. The Kingdom of the Egyptians, chap. 19.

The

The Kingdome of the Chaldeans, chap. 1. 1. The Kingdome of Tyre and Zidon: the kingdome of the Assyrians, chap. 1. 1. 5. The kingdome of the Israelites, chap. 1. 2. The kingdome of the Arabians, chap. 1. 3. And the kingdome of the diuell chap. 1. 7.

Q. In which of these kingdomes did God still reserve a small number to himself?

An. In the Kingdome of the Hebrewes.

Q. Were the people some instructed in the word of God?

An. No: but with much adoe and often repenting precept vpon precept and line vpon line chap. 28. 1. 4.

Q. What was the reason?

An. Their corruption of life, and slacknetie to all goodnesse chap. 1. 8. 1.

Q. How were they corrupt in life?

An. By professing God with their lips, and denying him in their hearts chap. 2. 1. 1. 1.

Q. What was the punishment assigned vnto them for that?

An. Their Prophets were blinde and could not direct, and they had their eyes shut vp that they could not see what was good for themselves.

Q. What is the sentence we leaue thereby?

An. That the Preachers can neither teach nor the hearers vnderstand except God open the mouth of the one, and prepare the heart of the other.

Q. How doth God punish sinners in this life?

An. With the bread of adultery, and the water of affliction chap. 10. 1. 2.

Q. But if they repent how are they rewarded?

An. With great plenty.

Q. What is the punishment of the wicked after this life?

An. The torments of hell.

Q. Is there any mention made of hell in the booke of Esai?

An. Yes.

Q. Where?

An. In the 30. Chapter and 1. verse.

Q. Rehearse it a description?

An. Tophet is prepared of old tuen for the King it is deepe and large, the burning thereof is fire and much wood the breath of the Lord like a Ruer of Brimstone, doth inkinde it.

chap. 15. 1. 8. The weake shall bee made strong: chap. 35. 4. The blinde shall see: the deafe shall heare chap. 35. 5. The lame shall leape, the dumbe shall speake, chap. 15. 6.

Q. Who doth Esaias prophesie should prepare the way of Christ?

An. Iohn Baptist, chap. 4. 1. 1.

Q. Where should he proclaim his message?

An. In the Wikketnetle

Q. What should his direction be?

An. To haue all lets removed chap. 20. 4.

Q. May the essence of God be comprehended vnder any forme?

An. No: no more then the Waters can bee held in a mans fist, heauen measured with a span, the dust of the earth numbered or the mountaines weighed chap. 40. 1. 2.

Q. What is the earth in his sight?

An. As a little dust.

Q. What the nations of the earth?

An. As a drop of water, or as Grasshoppers, chap. 40. 15. 1. 2.

Q. But what are they whom the Lord exalseth?

An. As a threshing instrument able to bruise mountaines to powder or as a whilewind to scatter hills like chaff, chap. 41. 5. 1. 6.

Q. How doth Esaias teach the people to abhorre Idolatry?

An. By describing vnto them the power of God, and the wickednetie of Idols, chapter 11. 23. 1. 3.

Q. Declare the difference?

An. God is a liuing essence.

Idols dead metall.

God is without beginning.

Idols are made by mens hands.

God can do all things.

Idols nothing.

God knoweth all things.

Idols nothing.

Q. What comfort haue the faithfull in distress?

An. To thinke they haue a God that is able willin, and hath promised to deliuer them, chap. 43.

CHAP. 45. TO 55.

Question.

By whom did God promise deliuerance to his people from the captivity of Babylon?

An. By Cyrus King of Persia.

Q. What was Cyrus?

An. A Heathen Prince.

Q. Did he not know God?

An. Yes, by a certaine particular knowledge of his power but not to worship him aright chap. 45. 1. 4.

Q. How many yeares did Esaias prophesie of this deliuerance before it came to passe?

An. An hundred yeares.

Q. Why did God chuse an heathen Prince to deliuer his people?

An. The more to expresse the lone and power: for the vnlikelier the means was, the greater cause had the Israelites to glorifie him.

Q. Were not the Babylonians Gods instruments for the punishing of his people?

An. Yes,

Q. Why

CHAP. 31 TO 45.

Question.

When we trust in the Lord, how will he defend vs?

An. As the Lyon doth his prey chap. 31. 1. 4.

Q. But if we forsake him, and seeke helpe of others what shall become of vs?

An. Both the helper, and the helped shall perish, verse 3. 1. 2.

Q. What shall their habitation be made?

An. A hold for Dragons, and a Court for Ostriches, chap. 31. 1. 3.

Q. What fruit shall it yeeld?

An. Thornes, netles, and thistles.

Q. But what shall be the habitation of such as depnda vpon Christ?

An. Flourishing and full of ioy: there shall neither Lyon, nor noyesome beast come neare it,

Qy. Why then is he so much offended with them for doing it?

An. Because in executing his iudgements, they shewed no mercy: and waxed proud by their victory, chap. 47. 6. 7.

Qy. What was the cause of Israels captivity?

An. Their transgressions.

Qy. What is the cause of their delinquencies?

An. The Covenant of Gods mercy, chap. 50. 1.

Qy. Of what continuance is Gods mercy?

An. For ever: the heavens shall vanish like smoke, and the earth waxe old like a garment, but the saluation of the Lord shall not bee abolished, chap. 5. 1. 6.

Qy. Of what continuance are his iudgements?

An. But for a time: Can a woman forget the childe of her wombe? if shee could, yet the Lord will not forget his, chap. 49. 15. chap. 51. 22. and chap. 51. 8.

Qy. To whom then must the afflicted flye?

An. To God.

Qy. How will he establish them?

An. In glory, their foundation shall be of precious stones chap. 54. 11. In peace, they shall be tate from oppression, chap. 54. 14. In strength, whosoever shall gather himselfe against them, shall fall chap. 56. 1.

CHAP. 55 to 65.

For what doth God offer these blessings vnto v?

An. Neither for gold nor silver, but freely as the Prophet saith. Come, buy water, wine, and milke, without silver, and without money, chap. 55. 1.

Qy. What is meant by water wine and milke?

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qy. What is the recompence God requires?

An. Obedience, to execute iustice, the benefit whereof turnes to man chap. 56. 1.

Qy. How are our seruises acceptable?

An. If they be without hypocrisie.

Qy. How do Hypocrites fail?

An. In punishing the body, and putting on sack-cloth, notwithstanding that their hearts are full of malice, chap. 58. 5. 6.

Qy. How do the faithfull fail?

An. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captiue, and cloathing the naked chap. 58. 6. 7.

Qy. What brings vs to the knowledge of these things?

An. The preaching of the Word.

Qy. What kind of men must Preachers be?

An. In voyce trumpets in care, watchmen to cry aloud and continually Chapter 58. 1. chapter 62. 6.

CHAP. 65.

Question.

Because the Iewes had such Preachers among them continually, and yet fell from the Lord, what was their punishment?

An. They were reieced, chap. 65. 1. 2.

Qy. Who were chosen in their stead?

An. The Gentiles chap. 65. 1.

Qy. What are they?

An. All Nations but the Iewes.

Qy. By this his mercy extends to all?

An. Yea and his Mercie beyond all.

Qy. How proue you that?

An. Because when the Iewes would haue built him a house he forbade them chap. 66.

Qy. What was the reason?

An. He filled heaven and earth with his glory, and therefore cannot be included in a Temple of stone.

JEREMIAH.

CHAP. 1. to 10.

Question.

Where was Jeremie borne?

An. In Anathoth, a City within three miles of Ierusalem.

Qy. Whose sonne was he?

An. The sonne of Hilkiah.

Qy. When began he to prophesie?

An. In the thirteenth year of Iosiah King of Iuda.

Qy. How long did he prophesie?

An. Till the captiuitie in Babylon, and somewhat after.

Qy. How many yeares was that?

An. About forty yeares.

Qy. When was he sanctified to that office?

An. Euen from his mothers wombe chap. 1. 5.

Qy. What did he after he was called?

An. Proclaime the will of him that sent him, without feare, chap. 1. 17.

Qy. What do we learne by that?

An. Ministers must not intrude themselves into the Church before they are called, and when they are called, they must fore-slow no time, nor be dismayed for any danger.

Qy. What is the first sinne Jeremie reprehendeth?

An. Idolatry.

Qy. In what words?

An. My people haue forsaken me the fountaine of liuing waters, to dig them pits, yea broken pias, that can hold no water chap. 2. 1. 2.

Qy. After this sinne what is required of them?

An. Repentance.

Qy. Upon repentance what is promised?

An. Mercy, chap. 1. 12.

Qy. In their Repentance what did they?

An. Turne vnto the Lord.

Qy. How ought we to turne vnto the Lord?

An. With our whole heart.

Qy. If we do not so what do we incur?

An. His wrath, by counterfeiting.

Qy. What is Gods wrath like?

An. A consuming fire chap. 4. 4.

Qy. What is his mercy like?

An. The waters of Siluah.

Qy. Wherein did God shew his Iustice vpon Israell?

An. In deliuering them into the hands of their enemies.

Qy. Wherein his Mercy?

An. In

An In saying some (for saith he I will not make a full end of you) to continue his Church ch. 18.

Qu. Were the people so full of wickedness, that the Lord was so much incensed against them?

An. Yes: they did cast out malice and cruelty; as the fountaine doth her waters chap. 6. 7.

Qu. Was there no statutes?

An. None neither Prince Priest nor people.

Qu. What was there general sinners?

An. Conterouinelle chap. 6. 11.

Qu. What were their particular sinners?

An. The Prince did not execute justice, chapter 18. The Priests did flatter the people in their finnes, crying, Peace. Peace. when there was no peace, chap. 6. 14. The people were of vncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, chap. 6. 10.

Qu. All this considered, they could not but see their owne destruction?

An. They did.

Qu. And how did they think to escape?

An. By flying to the Temple, where God had promised for euer to be present.

Qu. But how did God answer them?

An. In these words: Will you steale murder, and commit adultery, and sweare falsly, and burne incense to Baal; and thinke to bee delivered by standing before me in the Temple? No I haue required obedience & not sacrifice cha. 7. 10. 22. 23.

Qu. In what manner did Ieremy prophesie their destruction?

An. By the entering of the Assyrians, a mighty Nation into their Land.

Qu. Rehearse the Prophets words?

An. Lo, house of Israel I will bring a Nation upon thee from farre, whose quiver is a Sepulcher, and they shall eate rhine hauest in thy bread: they shall deuoure thy sonnes and daughters, they shall eate vp thy sheepe and thy bullockes, they shall spoile thy vines and thy fig trees, and they shall destroy with the sword thy fenced Cities, c. 30. 15. 16. 17.

Qu. Did they not repent?

An. No but provoked Gods wrath by other sins.

Qu. What were they?

An. Lying chap. 9. 1. Deceit, chap. 7. 4. and Dissimulation, chap. 6. 8.

Qu. I am sure though they could not see their owne destruction, Ieremy did as all true Ministers should, reueale their hardnesse of heart?

An. Yes, and with his eyes were a fountaine of teares chap. 9. 1.

Qu. How came that hardnesse of heart in them?

An. They did glory in their miideces.

Qu. What ought a man to glory in?

An. Neither in wisdom, strength nor riches, chap. 9. 21.

Qu. In what then?

An. Let him that glorieth glory in this that he knoweth the will of the Lord, for hee it is that sheweth mercie, iudgement, and righteouinelle on the earth chap. 9. 24.

CHAP. 10 to 20.

Question

To whom onely belongeth dominion?

An. To the Lord, mighty in power, and King of Nations, chap. 10. 7.

Qu. What were the Iſraelites then in leaning him to one to looke?

An. Sots and foolcs chap. 10. 8.

Qu. Why?

An. Because they left the truth to embrace the worke of error.

Qu. What was the worke of error?

An. Making of Images chap. 10. 9.

Qu. Whence were they infected with this infection?

An. From the Heathen?

Qu. What other errors had the Heathen?

An. Damnation by Stars, and Soothſaying.

Qu. Is it not lawfull to ſeare the committion of Stars and Planets?

An. No.

Qu. Your reason?

An. Because the Lord in these words hath forbidden it: Be not afraid of the signes of heauen, though the Heathen be afraid of such chap. 10. 2.

Qu. As long as wee abide in sinne, will the Lord heare our prayers?

An. No, nor any that pray for vs, chap. 11. 11.

Qu. How odious is sinne?

An. So odious, that the Land wherein sinners live shall mourne: the heards of the field wither, and the beaſts & fowles of the aire be consumed, chap. 11. 4.

Qu. By what Parable did Ieremy prefigure the destruction of the Iewes?

An. By the parable of the linnen girdle which he hid in a rocke, and after certaine daies coming to take it vp, hee found it was rotten and fit for no vie.

Qu. Rehearse the meaning?

An. That as the girdle cleaueth to the loines, so had the Lord tied the house of Israel vnto him, but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no vie chap. 13. 10. 11.

Qu. How hard is it for an euill man to do well?

An. As hard as to change the Blackmoores skin or the Leopards skin, chap. 13. 14.

Qu. Which are the ſore playes God vsually puniſheth ſinne withall?

An. Pestilence famine sword and fire.

Qu. How do wicked people reward him that tells them of their finnes?

An. With curses, as the Iewes did Ieremy chap. 15. 10.

Qu. But what doth the Lord for them?

An. In time of his vengeance fauours them, and suffers the other to perish.

Qu. Tell it out so in Ieremy?

An. Yes, for when the Iewes were led away captiue, the Iewy gaue Ieremy choiſe to lue in his countrey, or go whither he would chap. 19. 11. 12.

Qu. With what pen doth the Devil write iniquity in the hearts of the obstinate?

An. With an Iſon pen.

Qu. What is ſignified thereby?

An. That men accustomed to sinne can hardly be reclaimed chap. 17. 1.

Qu. Will the Lord onely be trusted?

An. Yes.

Qu. What is pronounced against them that make ſtill their arme, that is, depend vpon men, and forget God?

An. An heavy curse chap. 17. 5.

Qu. How

Qu. How many wayes did Ieremy suffer under the hands of the Iewes?

An. Three manner of wayes: first they curst and spake euill of him, then they tooke counsell against his life: at last they smote him and cast him into prison chapter 5. 10. chapter 18. 18. chapter 20. 2.

Qu. What may we learne by these his afflictions?

An. That the true ministers of God shall all wayes be subiect to the like.

CHAP. 20. to. 30.

Question.

WHAT were the workes commanded the Iewes?
An. To execute iustice, chap. 22. 3. To deliuer the oppressed: To fauour the stranger: To helpe the fatherlesse and widow: To doe no violence nor shed blood.

Qu. What were the workes they followed?

An. They builded houses with bribes and chambers with extortion. They vied their neighbours helpe and paid him not his hire chap. 17. 1.

Qu. What followed?

An. They were led into captivity, their King slaine and left vnderburied, chap. 22. 19.

Qu. Who mislead the King?

An. The false Prophets.

Qu. What was their reward?

An. Woe be vnto you that scatter the sheepe of my pasture, saith the Lord chap. 23. 1.

Qu. How did Ieremy prophesie a redresse of this inconuenience?

An. By the coming of Christ, the true Pastor.

Qu. In what words?

An. Behold (saith the Lord) I will raise vnto David a righteous branch, &c. In his dayes Iuda shall bee saued, and Israel dwell safely, chapter 23. 5-6.

Qu. Here was a shreathing and a promise. what is signified thereby?

An. That as Ieremy did. so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Quest. When they threaten, what is their doctrine like?

An. A fire or an hammer that breaketh stone, chap. 17. 27.

Qu. But when they promise what is it like?

An. Comfortable waters, or ureous balme.

Qu. How long lined the Israelites in bondage vnder the King of Babel?

An. Seauenty yeares, chap. 29. 10.

CHAP. 30. to. 41.

Question.

After their denouced seruitude, how doth Ieremy comfort the Iewes?

An. First, with their retorne againe to their Countrey chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with ioy plenty and peace chap. 31. 12, 13.

Qu. What assurance doth Ieremy give of Gods promises?

An. As sure as hee is God of heauen and earth, and giueth the Sun to rule the day, and the Moone the night, chap. 31. 10.

Qu. How doth God oftentimes checke the lewd life of Christians?

An. By their better life which are no Christians.

Qu. Your proofe?

An. It may appeare by the example of the sone of Iordab chap. 35. 8.

Qu. What did they?

An. Their Father gaue them a commandment, and it was kept the space of three hundred yeares.

Qu. What was the commandment?

An. That none of that stocke or family should drinke wine.

Quest. Of what descent were those sones of Iordab?

An. No Israelites, though more zealous in the seruice of God then they.

Qu. What inferreth this example?

An. That if they thought it a disparagement to breake the vow made vnto an earthly rather how much more shamefull should it bee for Christians to forget the promise made to the Father of Heauen? They kept their vowe three hundred yeares, but Christians (I feare) breake theirs euery houre.

Qu. He said before that Ieremy was in prison?

An. I did.

Qu. Who did imprison him?

An. A King seruiskin first and then Zedekiah.

Quest. When hee was in prison did he neglect his office?

An. No: for now hee could not speake to the Iewes he sent to them.

Qu. Whom?

An. Baruch.

Qu. What?

An. With a booke, containing all the curses of God against the Iewes.

Qu. How writ it?

An. Baruch, from the mouth of Ieremy, chap. 36. 10.

Qu. To whom did Baruch reade it?

An. To the Prince, who told the King of it.

Qu. Which King?

An. Ichoiakim.

Qu. How did he accept it?

An. He burnt it, chap. 36. 23.

Qu. What did Ieremy then?

An. He wrote another Booke, chap. 36. 2.

Qu. What learne we by that?

An. Though the wicked would quire deface the Word, yet God will haue it still preterued.

Qu. What was the message of the Lord that Ieremy declared to Zedekiah after ward King?

An. That hee should yeeld himselfe to Nebuchadnezzar and the City should be saued.

Qu. Did Zedekiah regard his counsell?

An. He heard it, but did not performe it.

Qu. What was the hinderance?

An. His Princes that perswaded him to the contrary.

Qu. What did the Princes to Ieremy?

An. Put him in a dungeon.

Qu. Who wrought his deliuerance?

An. Ebedmelech a Moore, and one of the Kings Eunuchs chap. 38. 17.

Qu. What learne you by that?

An. That more Faith is sometime found in a stranger,

stranger, then in a mans owne Countreyman.

Qu. What became of Zedekiah for disobeying Jeremy?

An. His eyes were put out and his sonnes slaine before his face chap. 20. 7.

Qu. How went it with Jeremy?

An. He found favour; as the Lord before had promised, with Nabuzardan the chiefe Captaine, who gave him liberty and reward, chap. 40.

CHAP. 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute over the Jews in Palestina?

An. Gedaliah the sonne of Ahikim.

Qu. Who slew Gedaliah?

An. Ishmael the sonne of Nethaniah.

Qu. Why?

An. In envy of his government.

Qu. What did the people afterward?

An. Went vnder Iohanan into Egypt.

Qu. Had not Jeremy forbidden them so to do?

An. Yes but they obeyed not.

Qu. Wherefore did they not obey?

An. They feared war and famine chap. 42. 14.

Qu. What followed their disobedience?

An. They were destroyed, from the least to the most.

Qu. By whom?

An. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their owne Countrey (famine and warre) tell vnto them in another.

Qu. Who destroyed the kingdome of Babel?

An. Cyrus.

Qu. Who moved him therunto?

An. The Spirit of God.

Qu. For what cause?

An. Because hee gloried in the spoyle of Israel, and said wee offend not because they have sinned against the Lord, the hope of their Fathers, chap. 50. 7, 11.

Qu. What was Nebuchadnezzar called?

An. The hammer of the world.

Qu. Why?

An. Because he had smitten downe all the Princes and people of the world, chap. 51. 23.

The Lamentation of Jeremy.

Question.

Of whom may wee learne true and Christian like compassion?

An. Of the Prophet Jeremy.

Qu. Wherein?

An. In lamenting for his Countrey-men the Lewes: notwithstanding they had reuiled him, beaten him imprisoned him, and fought his death, and all for his good will toward them.

Qu. Wherein consisted his loue?

An. In daily admonishing them of their sinnes, that they might repent and shewing them beforehand, what plagues would follow, if they repented not.

Qu. What was it he did lament them for?

An. Their subuersion and ouerthrow.

Qu. By whom was their ouerthrow continued?

An. By the Babylonians their cruell enemies.

Qu. In what manner?

An. First they were besieged, then suffered famine, in so much that they died in the streets and the mothers deuoured their owne children chapter 1. 11, chapter 2. 12. Of Princes they became tributaries, chap. 1. 7. Their ioy was turned to teares, chap. 1. 2. Their freedome to captivity, verse 1. Their gorgeous buildings, to a deformed heape, verse 6. Their friends forsooke them, verse 2. Their enemies laugh at them, verse 7. Their valiant men were troden downe. Their young men slaine. Their Virgins desloured, verse 15. And which was the giste of all griefes, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, chap. 1. 16, 17.

Qu. In what way this example serue for?

An. To admonish all Cities of the world, he they neuer so famous, neuer so rich, neuer so mighty: to beware how they prouoke Gods wrath against them through their intollerable impiety.

Qu. What were their intollerable sinnes?

An. Their despising the counsell of the Prophets: their reuolting from the truth to embrace falshood and vanity: and their abusing the long sufferance of the Lord.

Qu. Did the Lord forewarne them of this desolation?

An. Yes many hundred yeares before it came, euen from the time of Moses, and so from age to age, vntill the very houre of their captivity, as appeares Deut. 28. 64, 65, 66.

Qu. In this extremity what refuge doth the Prophet shew them?

An. The holy mount of the God of Mercy.

Qu. How must they reach vnto that mount?

An. With the armes of repentance and patience: with repentance, in confessing their sinnes, and being sorry for the same and with patience, in humbly attending the houre of their deliuerance.

Qu. What was all the Prophet did for them?

An. No like an holy and vertuous Pastor hee ioyned, by frequent Prayer, with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

EZEKIEL.

CHAP. I. TO 10.

Question.

By whom was Ezekiel called to prophesie?

An. By God.

Qu. Where?

An. In Chaldea.

Qu. At what time?

An. When Ichoiakim king of Iuda, his mother and many others liued in captivity vnder Nebuchadnezzar chap. 1. 2, 3.

Qu. To what end?

An. To assure them, though they had yielded themselves prisoners to the King of Babylon, and had liued in seruitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Qu. Did

Qy. Did they distrust him?

An. Yes and began to murmur.

Qy. And the Lord inspired Ezekiel to speake vnto them for their comfort: Chap. 2. 2.

An. I doe.

Qy. What gather we from thence?

An. Gods great mercy and their weaknesse of faith.

Qy. Did not Ezekiel prophesie before?

An. Yes; and by the counsell of him and Ieremy Iehoiakin did voluntarily submit to the King of Babel: and therefore to excuse the Prophet God giues him a new kind of prophesie.

Qy. After what sort?

An. A hand appeares and deliuereth him a Booke.

Qy. What was written in the booke?

An. Wee and lamentation chap. 2. 10.

Qy. What was he bid to do with the booke?

An. Bite in that is impinted the words thereof in his heart.

Qy. Are none fit to be Gods messengers but such as receive his word into their hearts?

An. No and meditate thereon, which is called an eating.

Qy. How was the taste of it in Ezekiels mouth?

An. As sweet as honey chap. 2. 10.

Qy. Did the people regard his message?

An. As they do now adays Gods Preachers were slightly.

Qy. Was he discomforted thereby?

An. No: God emboldened him and gaue him a fore-head as hard as Adamant, to out face their rebellion, chap. 3. 9.

Qy. What if he had beene discouraged and giuen way to their sinne?

An. Then the people dying in their sinnes their blood should haue beene required at his hands, chap. 3. 18.

Qy. Who may take heed by this lesson?

An. All dumbe idle and vnerate Ministers.

Qy. But he teaching them and they not repenting how then?

An. Their blood should bee vpon their owne heads chap. 3. 18. 19.

Qy. How did Ezekiel prophesie the destruction of Ierusalem?

An. By the parable of his haire the one part whereof they should burne, the other cut with a sword and scatter the third in the wind chap. 5. 2.

Qy. What did this figure?

An. The one part of the people should die through famine, the second be slaine, and the third led into captivity chap. 5. 2.

Qy. This all this while is threatening: how doth the Prophet comfort them?

An. By shewing that a remnant should bee saved and they should be displeased at their sinnes, and finde mercy Chap. 5. 8.

Qy. How did God desire that remnant in woe of vengeance?

An. By setting a mark vpon them, whereby they are knowne, as he doth vpon all his elect chap. 9. 4.

Qy. Rehearse the Propiets words of their deliniance?

An. As sure as I live (saith the Lord) I will bring you from the people: and will gather you out of the countries, wherein you are scattered, with a mighty hand and with a stretched out arme and in my wrath poured out, chap. 10. 3. 13. 14.

CHAP. 10. to 20.

Question.

After Iehoiakin and the rest were led into captiuitie, those that remained still in Iudea, how and they liue?

An. Like murderers and Idolaters chap. 11. 6.

Qy. Who misted them?

An. Iazaniah the sonne of Zur, and Pelatiah the sonne of Benaiiah.

Qy. What did they loost of?

An. That God had vicerly forsaken those that were in captiuitie, and giuen the Land vnto them in possession chap. 11. 15.

Qy. How was that reproach punished?

An. Pelatiah one of their chiete Princes was stricke with sodaine death chap. 11. 17.

Qy. What may we learne by that example?

An. That it is dangerous to misludge of Gods secret iudgements.

Qy. What doth Ezekiel say against false Prophets?

An. That they should be consumed in the midst of their vanities chap. 12. 4.

Quest. How and the false Prophets seduce the people?

An. By sowing pillowes vnder their elbows, and covering their heads with vailles.

Qy. What is the meaning of that?

An. They flattered their self with security, and blinded their eyes with false delusions, chapter 13. 8.

Qy. Why doth God send false Prophets, and vncleaned Preachers amongst his people?

An. For their ingratefull attitude, because they doe not hearken to the true Prophets and Preachers when they haue them; a fault to be much feared in England at this time.

Qy. In the time of Gods wrath may the wicked presume of safety, for being in company with the good?

An. No.

Qy. Your prooffe?

An. It saith the Lord (by Iuda) I send my sword through this land, and say vnto it, destroy both man and beast in it: though Noah, Daniel, and Iob were in the midst of it, they should deliuer neither sonne nor daughter, but their owne soules, by their righteousnesse chap. 14. 17. 18.

Quest. How doth God oftentimes punish vs for sinnes?

An. Euen by the same meanes, by which wee made our selues to sinne: as violence with violence; lust with lust and as he did with the Israelites, which caused the Egyptians Assyrians and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chap. 16. 7. 19.

Quest. Will God punish ene for the sinne of another?

An. No: every soule that sinneth shall suffer the son shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe chap. 18. 20.

Qy. How is it said then that God will punish the sinnes of the fathers vpon the children to the third and fourth generation?

An. That

An. That is meant, if the children continue in the iniquities of their fathers, but otherwise not.

Qu. If the righteous man become wicked, what is his reward?

An. Condemnation.

Qu. If the wicked forsake his wickedness, and live uprightly, what is his reward?

An. Forgiveness. chap. 18. 30, 31, 32.

CHAP. 21. to 37.

Question.

What finnes besiege Idollary, hastened the destruction of Ierusalem?

An. Murdering the Prophets; oppressing the strangers; neglecting the fatherless and widows; prophaning the Sabbath; sowing of dissension; committing of incest; taking of bribes; vanity and extortion chap. 22. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Qu. Do these finnes live at this day?

An. Yea in as like manner as they did then.

Qu. What is then to be feared?

An. Let us shall be punished as they were.

Qu. You spoke before of the parable of the have, whereby Ezekiel showed the manner of Ierusalem's overthrow; show me by how many figures and Parables he taught?

An. By fifteen whereof one bring past before, there remain a fourteen unspoken of.

Qu. Reverse them in order what is the first?

An. The parable of the five men that came with swords and one in white cloathing with pen and ink in his hand chap. 1.

Qu. What doth that signifie?

An. The fierce Soldiers that should enter into Ierusalem: and by him in white the mercy of the Lord to make such as should be saved.

Qu. What is the second?

An. The vision of the man in white that took burning coales from the Altar, and scattered them abroad chap. 10.

Qu. What doth that signifie?

An. The burning of the City of Ierusalem.

Qu. What is the third?

An. The parable of Ezekiel's carrying forth of his fluffe out of the City by night chap. 11.

Qu. What doth that signifie?

An. That even to the Israelites should be led with their burthens into captivity.

Qu. What is the fourth?

An. Of eating bread with trembling, and drinking water with trouble chap. 12.

Qu. What is signified by that?

An. The torments of minde, and affliction of body that should accompany the Israelites.

Qu. What is the fifth?

An. Setting up a wall, and dawbing it with vn-tempered mortar chap. 13.

Qu. What doth that signifie?

An. The false doctrine of the Prophets when one did tell a lye another would maintaine it.

Qu. What is the sixth?

An. The parable of the Vine without fruit, chap. 15.

Qu. What doth that signifie?

An. That if Ierusalem which was the Congregation that God had taught, did not bring forth fruit of good living, according to his doctrine;

like the barren Vine, it should be throwne into the fire.

Qu. What is the seventh?

An. The two Eagles chap. 17.

Qu. What doth that signifie?

An. The two Kings of Egypt and Babylon, ordained for the scourge of Ierusalem.

Qu. What is the eighth?

An. The parable of the Lyon & Lyons whelps, that were given to rauen and deuoure, and at last were taken in trailes. chap. 19.

Qu. What doth that signifie?

An. By the Lyon is signified Iehoachaze, and by the whelps his two sonnes. Iehoiakim and Iehoiakin which deuoured the blood of the Prophets, and at last were all three taken in the snares of the Kings of Egypt and Babylon.

Qu. What is the ninth?

An. The parable of the Forrest consumed with fire.

Qu. What doth that signifie?

An. Ierusalem compared to a Forrest, should be consumed with fire chap. 22.

Qu. What is the tenth?

An. The parable of the two sisters Aholah and Ahohbah, which were proud, lasciuious, and incontinent.

Qu. What doth that signifie?

An. The kingdoms of Iuda and Israel; which became Idolaters both, and therefore are compared to vnchaste women, that forsake their husbands to follow strangers chap. 23.

Qu. What is the eleventh?

An. The parable of the bad shepherds that fed and clothed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. What doth that signifie?

An. Carelesse Magistrates that being set to rule and gouerne the people, (so they may live at ease) care not what becomes of their charge, but victlem with all tyrannie and cruelty. chap. 34.

Qu. What is pronounced against such Magistrates?

An. The Lord will rise vp against them and require the blood of the people at their hands.

Qu. What is the twelfth?

An. That of the field of dead bones, whereunto Ezekiel was brought by the Spirit of God, chap. 37.

Qu. What doth that signifie?

An. That as God in the sight of Ezekiel did gather the dead bones together, clothed them with sinewes and flesh, and breathed life inso them, raising them in the perfect shapes of men, as they had liued before: so shew it was, and much more certaine that he was able to bring backe his children from captivity.

Qu. Of what is that a signe vnto vs else?

An. Of the resurrection of our bodies after death.

Qu. What is the thirteenth?

An. The parable of the seething por, wherein were diuers ioynts; which were taken out piecemeale, and the pot left empty to melt vpon the coales.

Qu. What doth that signifie?

An. The hot vengeance of God against Ierusalem: the detroying of the people by little and little, and the trying of the remnant like metall in the fire.

Qu. What

Qu. Did they distrust him?

An. Yes, and began to murmur.

Qu. And did the Lord inspire Ezekiel to speake vnto them for their comfort? chap. 2. 2.

An. True.

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CHAP. 10. to 20.

Question.

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Qu. Who missed them?

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An. By sowing pillows vnder their elbows, and covering their heads with vailles.

Qu. What is the meaning of that?

An. They flattered them with security, and blinded their eyes with false delusions, chapter 13. 18.

Qu. Why doth God send false Prophets, and vnlerned Preachers amongst his people?

An. For their ingratitude, because they doe not hearken to the true Prophets and Preachers when they haue them; fault to be much feared in England at this time.

Qu. In the time of Gods wrath may the wicked presume of safety, for being in company with the goodly?

An. No.

Qu. Your prooff?

An. If saith the Lord (by Iuda) I send my sword through this land, and say vnto it: destroy both man and beast in it: though Noah, Daniel, and Job were in the midst of it, they should deliuer neither sonne nor daughter, but their owne soules, by their righteousness chap. 14. 17. 18.

Quest. How doth God oftentimes punish vs for sinne?

An. Euen by the same meanes, by which wee made our selues to sinne: as violence with violence; lust with lust and as he did with the Israelites, which caused the Egyptians Assyrians and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chap. 16. 7. 19.

Quest. Will God punish ene for the sinne of another?

An. No: every soule that sinneth shall suffer the son shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne; but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe chap. 18. 20.

Qu. How is it said then that God will punish the sinnes of the fathers vpon the children to the third and fourth generation?

A. That

An. That is meant, if the children continue in the iniquities of their fathers, but otherwise not.

Qu. If the righteous man become wicked, what is his reward?

An. Condemnation.

Qu. If the wicked for sake his wickedness, and live uprightly, what is his reward?

An. Forgiveness. chap. 18. v. 26 & 27.

CHAP. 21. to 37.

Question.

What finnes beside Idolatry, hausted the destruction of Ierusalem?

An. Murdering the Prophets; oppressing the strangers; neglecting the fatherless and widows; prophaning the Sabbath; flowing of dissension; committing of incest; taking of bribes; viury and extortion chap. 22. v. 26, 27, 28, 29, 30, 31, 32.

Qu. Do these finnes live at this day?

An. Yea in as ranke manner as they did then.

Qu. What is then to be feared?

An. Lett we shall be punished as they were.

Qu. You spake before of the parable of the have, whereby Ezekiel showed the manner of Ierusalem's overthrow; shew me by how many signes and Parables he taught.

An. By fiftene whereof one bring past before, there remaine fourteen vnspoken of.

Qu. Reverse them in order what is the first?

An. The parable of the five men that came with swords and one in white cloathing, with pen and ink in his hand chap. 1.

Qu. What doth that signifie?

An. The fierce Souldiers that should enter into Ierusalem: and by him in white the mercy of the Lord to marke such as should be saved.

Qu. What is the second?

An. The vision of the man in white that tooke burning coales from the Akar, and scattered them abroad chap. 10.

Qu. What doth that signifie?

An. The burning of the City of Ierusalem.

Qu. What is the third?

An. The parable of Ezekiel's carrying forth of his stiffe out of the Cry by night chap. 11.

Qu. What doth that signifie?

An. That euents to the Iudaelites should bee led with their buxins into captivity.

Qu. What is the fourth?

An. Of eating bread with trembling, and drinking water with trouble chap. 12.

Qu. What is signified by that?

An. The torments of minde, and affliction of body that should accompany the Israelites.

Qu. What is the fifth?

An. Setting up a wall, and dawbing it with vn-tempered mortar chap. 13.

Qu. What doth that signifie?

An. The false doctrine of the Prophets when one did tell a lye another would maintaine it.

Qu. What is the sixth?

An. The parable of the Vine without fruit, chap. 15.

Qu. What doth that signifie?

An. That if Ierusalem which was the Congregation that God had taught, did not bring forth fruit of good liuing, according to his doctrine;

like the barren Vine, it should bee throwne into the fire.

Qu. What is the seauenth?

An. The two Bigles chap. 17.

Qu. What doth that signifie?

An. The two Kings of Egypt and Babylon, ordained for the scourge of Ierusalem.

Qu. What is the eight?

An. The parable of the Lyon & Lyons whelps, that were giuen to rauen and deuoure, and at last were taken in trailes chap. 19.

Qu. What doth that signifie?

An. By the Lion is signified Tehoachaxe, and by the whelps his two sonnes. Tehoiakim and Tehoiakin which deuoured the blood of the Prophets, and at last were all three taken in the snares of the Kings of Egypt and Babylon.

Qu. What is the ninth?

An. The parable of the Forrest consumed with fire.

Qu. What doth that signifie?

An. Ierusalem compared to a Forrest, should be consumed with fire chap. 22.

Qu. What is the tenth?

An. The parable of the two sisters Aholah and Ahohbah, which were proud, lasciuious, and incontinent.

Qu. What doth that signifie?

An. The kingdoms of Iuda and Israel; which became Idolaters both, and therefore are compared to vnchaste women, that forsake their husbands to follow strangers chap. 23.

Qu. What is the eleuenth?

An. The parable of the bad shepherds that fed and cloathed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. What doth that signifie?

An. Carelesse Magistrates that being set to rule and gouerne the people, (so they may liue at ease) care not what becomes of their charge, but vie them with all tyrannie and cruelty chap. 34.

Qu. What is pronounced against such Magistrates?

An. The Lord will rise vp against them and requere the blood of the people at their hands.

Qu. What is the twelfth?

An. That of the field of dead bones, whereunto Ezekiel was brought by the Spirit of God, chap. 37.

Qu. What doth that signifie?

An. That as God in the sight of Ezekiel did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shapes of men, as they had liued before: so shew it was, and much more certaine that he was able to bring backe his children from captivity.

Qu. Of what is that a signe vnto vs else?

An. Of the resurrection of our bodies after death.

Qu. What is the thirteenth?

An. The parable of the seething por, wherein were diuers ioynts; which were taken out piece-meale, and the por left empty to melt vpon the coales.

Qu. What doth that signifie?

An. The hot vengeance of God against Ierusalem: the destroyng of the people by little and little, and the tryng of the remnant like metall in the fire.

Qu. What

Q. What is the fourteenth?

An. The parable of the death of Ezekiel's wife.

Q. What doth this signify?

An. That as God took from him her that was the pleasure of his eyes: so would he pollute his Sanctuary: that was the pride and pleasure of the Israelites chap. 24.

Q. Against what strange nations doth Ezekiel prophesie?

An. Against the Ammonites Moabites Idumeans, Philistines Tyre Zidon Egyptians, Assyrians, Gog and Magog, and in them, against all the enemies of Gods Church.

Q. What did Ezekiel prophesie against these people?

An. Destruction.

Q. Why?

An. Because they rejoiced at the misery of his people: and were as pricking thornes to the house of Israel.

Q. How should they be destroyed?

An. In the same manner that they had destroyed the Jewes, and with more cruelty.

Q. By whom?

An. By the Babylonians.

Q. Of what comfort did Ezekiel prophesie before the returne of the Jewes?

An. Of the coming of Christ, the true Shepherd: that should give him life for his sheepe, chap. 34. 23.

Q. What and all other blessings of God why are they bestowed upon vs?

An. Not for our deserts, but through the mercy of God, chap. 36. 22.

CHAP. 37. to 40.

Question.

What doth Ezekiel prophesie of in these last Chaptes?

An. Of the re edifying of the City and Temple of God, of the Justice and orderly government that should be amongst them as had bene before.

Q. What is meant by the waters that Ezekiel saw issue from the temple?

An. The graces that should be bestowed upon the Church under the kingdom of Christ ch. 47.

Q. What is meant by the issue of the waters?

An. That Gods graces should encrease, not decrease chap. 48. 1.

Q. What by the multitude of trees that stood on the one side and on the other of the waters? ch. 47.

An. The multitude of those that should be refreshed by the doctrine of Christ.

Q. What by the meeting of those several waters in one Sea?

An. That all the world should be refreshed with the Gospell: and be as it were one Temple to the Lord.

Q. What is meant by the wholsomnesse of the waters?

An. The purity and wholsomnesse of the doctrine of the true Church.

Q. What by the fishes?

An. Gods Preachers.

Q. What by the multitude of fishes?

An. The numbers of hearers.

Q. What by the marshes and mirey places?

An. The wicked and reprobate.

Q. What by the fruitfulness of trees that grow on each side?

An. The prosperity of the faithfull.

DANIEL.

CHAP. 1. to 4.

Question.

What was Daniel called?

An. In the time that Ezekiel lived: and when the Jewes were captiv in babilon,

Q. Who was King of Babilon?

An. Nebuchadnezzar.

Q. Before what people was Daniel taken?

An. He was taken from Jerusalem chap. 1. 2.

Q. What was the vessel of the Temple of the Lord.

An. He was taken with them.

Q. How did Nebuchadnezzar dispose of the Jewes?

An. He commanded Assurbenaz the Master of the Eunuchs, to call out of the Hebrewes sonnes certaine that might be trained up to serve him, chap. 1. 3.

Q. What kind of persons should those sonnes be?

An. Such as were noble, witty and of comely stature.

Q. What should be done unto those young Gentlemen?

An. They should be instructed in the language and custome of the Chaldeans, chap. 1. 4.

Q. To what purpose?

An. That they might forget their owne Countrey and their Countreys Religion.

Q. How long should they be trained in this fashion?

An. Three yeares chap. 1. 5.

Q. What allowance should they have?

An. Meate and drinke from the Kings Table, chap. 1. 5.

Q. Who were the chiefs amongst them?

An. Daniel Sarrach Metach and Abednego.

Q. How did those like of the Kings allowance?

An. They would not eat of it.

Q. Why?

An. Because they would not be defiled with the portion of the Kings meate which was given them to make them forget their accustomed sobriety, chap. 1. 8.

Q. What did the chiefs of the Eunuchs then?

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed chap. 1. 10.

Q. But what did Daniel?

An. Intreated the Governour to try them ten dayes with pulse and water: and if at the ten dayes end they looked not so well as their fellows hee should deale with them as he thought good chap. 1. 12.

Q. Did their Governour give consent?

An. Yes.

Q. And how were they at ten dayes end?

An. They were in better liking then all the rest that did eat of the portion of the Kings meate, chap. 1. 15.

Q. What

Qu. What may we learne by this?

An. That with the blessing of God, the poore mans disty is as cherishing, as the rich gluttons delicacies.

Qu. What gifts did God bestow upon these foure children?

An. The gifts of knowledge and vnderstanding.

Qu. Besides these what gaue he to Daniel?

An. The gift of Prophecie, and to interpret dreames and visions. chap. 1. 17.

Qu. When they were brought before the King how did he like of them?

An. He found them wiser then all his Enchanters and Astrologers chap. 1. 10.

Qu. What did the King then?

An. Dream'd a Dreame which he could not remember. chap. 2. 1.

Qu. Of whom did he aske counsell?

An. Of his Enchanters chap. 2. 1.

Qu. Did they tell him what his dreame was?

An. No they could not. chap. 2. 10.

Qu. How did the King take it?

An. Hee commanded not onely they but all the wife-men of Babell should bee put to death, of which number was Daniel, Sidrach, Meshach, and Abednego chap. 2. 12.

Qu. How did they escape?

An. Daniel entreated respite of the King and he would tell him his dreame, and the interpretation thereof.

Qu. Did the King giue him respite?

An. He did chap. 2. 16.

Qu. Whither went Daniel then?

An. To his other brethren, chap. 2. 17.

Qu. What to doe?

An. To haue them ioyne in prayer with him to their God that it would please him to reueale this mystery vnto him chap. 2. 8.

Qu. What successe had they in their prayer?

An. God shewed Daniel the Dreame, and the interpretation thereof chap. 2. 19.

Qu. What was the dreame?

An. An Image; the head whereof was gold, the breast and armes siluer, the belly and thighes brasle, the legs Iron, and the feet part Iron, part clay.

Qu. How long did it seeme to stand before the presence of the king?

An. Till a stone cut without hands smote it in pieces, and scattered it like the chaffe of Summers flowers.

Qu. What became of the stone?

An. It turned to a great mountaine, and filled the whole earth chap. 2. 34. to 35.

Qu. What was Daniels interpretation of the dreame?

An. By gold siluer, brasle and Iron, were meant the foure Monarchies of the world.

Qu. Which was likened to golde?

An. The Babyloians.

Qu. Which to siluer?

An. The persians.

Qu. Which to brasle?

An. The Macedonians.

Qu. Which to iron and clay?

An. The Romanes. And as these metals did excell one another in goodnesse: so should the foure Ages growing still worse and worse, till the coming of Christ.

Qu. What is meant by the stone?

An. The Kingdome of Christ, that should come

at the end of the world; which should overthrow the last, and remaine when all the rest were extinct.

Qu. How did the King reward Daniel for the interpreting of his dreame?

An. Made him a great man, a chiefe Ruler ouer, the Prouince of Babell.

Qu. In this prosperitie, did Daniel forget his brethren?

An. No hee made request to the King for them and hee aduanced them likewise to great offices.

Qu. In what place?

An. In the Prouince of Babell but Daniel sat as chiefe Iudge in the Kings gate, chap. 2. 49.

Qu. What befell afterward?

An. The King set vp an Image, and commanded it to be worshipped.

Qu. Where did he set it up?

An. In the plaine of Dura.

Qu. What was the penalty of them that did not bow to this Image?

An. To be burnt in a fiery Furnace.

Qu. To what end did the king ordain this Ceremony?

An. Because he feared the Iewes (by their Religion) would haue altered the state of his Common-wealth, and therefore he meant to bring all to one kind of Religion.

Qu. Who refused to worship this Image?

An. Sidrach, Meshach and Abednego.

Qu. How were they dealt with?

An. Accused, and brought before the King.

Qu. Why brought they not Daniel as well as them?

An. It seemed they were afraid to accuse him, by reason of his great fauour and authority with the King.

Qu. What did the king to Sidrach, Meshach, and Abednego?

An. Threatned them first but when they would not yeeld, he commanded them to be bound and cast into the burning Furnace.

Qu. Were they destroyed by the fire?

An. No, their God in whom they trusted, sent an Angell vnto them, that preserved them, and burnt the Kings officers chap. 3.

Qu. What did this to the King?

An. Astonish him, so that he had them come forth.

Qu. When they came forth, was any thing about them perisht?

An. Not so much as an haire of their heads nay their garments retained not so much as any sent of the fire, chap. 3. 27.

Qu. Why was this miracle done?

An. As well to confirme the faith of his seruants, as to make the king confesse the God of heauen to be of power about his Idols.

Qu. Did the King make any such confession?

An. Yes, and ordained a law, that whosoener blasphemed the God of Sidrach, Meshach, and Abednego, should be torne in pieces chap. 3. 29.

CHAP. 4. to 8.

Question.

How oft did the King dreame?

An. Twice.

Qu. What was his latter dreame?

An. A tree in the midst of the earth, tall and spreading so that the Fowles of the aire did build

in it, the beasts of the field were covered with the shadow and all flesh fed of the fruit thereof. Then he beheld a watch-man and an Angell descending from heaven that said, Cut downe the tree breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the birds from off the branches: Neuerthelesse, leaue the stump of the root in the earth and binde it with a band of iron amongst the galle, and let it be wet with the dew of heauen, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seauen times be past ouer him. chap. 4. 10 to 12.

Q. What was Daniels interpretation?

An. That the Tree did represent the Kings person, the height breadth, and壮fulness thereof, his magnificence and pompe; the cutting of it downe, his disposition to lue amongst the beasts of the field for seauen yeares, till he did confesse the most high to beare rule ouer the kingdomes of men, and to dispose of them according as hee pleased.

Q. Why did God send this vision to the King?

An. To admonish him of his intollerable pride and blasphemy.

Q. Was he converted at the interpretation thereof?

An. No but continued still in his pride, till God drave him from his kingdom.

Q. When was he restored?

An. At the end of seauen yeares when hee confessed his sinne and glorified God.

Q. What became of him afterward?

An. His kingdom was augmented and hee dyed in peace. chap. 4. 13.

Q. Who succeeded him?

An. First Meradach, and then Belshazar.

Q. What did Belshazar?

An. Made a feast to a thousand Princes, and dranke wine.

Q. At what time?

An. Euen when Darius had besieged the City.

Q. What Wine had he to drinke in?

An. The holy vessels of the Lord which Nebuchadnezzar brought from Ierusalem.

Q. Who dranke in them?

An. He, his Princes Wives and Concubines.

Q. Was God displeased therewith?

An. Yes.

Q. How did he shew his displeasure?

An. By a hand writing vpon the wall.

Q. What was the writing?

An. God hath numbered thy Kingdom, and hath filled it with miserie.

Thou art weighed in the ballance and found too light.

Thy kingdom is diuided to the Medes and Persians.

Q. Who read it?

An. Daniel.

Q. What was his reward?

An. A purple robe a chaine of Gold and to be made the third Ruler in the kingdom chap. 5.

Q. How long lived Belshazar after this?

An. He was slaine that night.

Q. Who succeeded him?

An. Darius.

Q. How old was he when he tooke the kingdom?

An. Threescore and two yeares old. chap. 5. 31

Q. What favour found Daniel with Darius?

An. Hee made him one of the three that commanded an hundred and twenety Gouernors which were set ouer the whole kingdom of Babylon, chap. 5. 2.

Q. How did his fellow Officers take it, that hee being a stranger, should be equal with them in authority?

An. Enuied him.

Q. Was that all?

An. No: they laid a snare to entrap his life.

Q. How was that?

An. They caused the King to make a Decree and seale it, that whosoener did preferre any petition, either to God or man for thirty dayes (but to the King) should be cast into the Lyons den.

Q. How did they know this would entrap Daniel?

An. Because they knew that hee was religious, and thrice euery day vied to pray vnto his God.

Q. Did Daniel for this decree refrain from prayer?

An. No.

Q. Why?

An. Because hee knew it was better to disobey man then God.

Q. Where did his enemies spite him at prayer?

An. In the window of his house which opened toward Ierusalem.

Q. Did they straight way attack him?

An. No they told the King first.

Q. How did he take it?

An. He was much grieved for Daniel.

Q. He might then haue pardoned him?

An. He could not because of the Law.

Q. How then?

An. Daniel was attached, and throwne into the Lyons den, and a stone put vpon the mouth of the Cane.

Q. Where was the king at that time?

An. In presence and sealed the none with his Signet, that the Law might be thoroughly executed.

Q. What said the king to Daniel when he was let downe?

He comforted him.

Q. How?

An. In these words, thy God whom thou alwayes seruest euen he will deliuer thee.

Q. What time went the king hence?

An. To his Palace.

Q. How did he rest all night?

An. He could not sleepe. chap. 5. 15.

Q. What did he in the morning?

An. Rose early and came to the cage.

Q. What said he when he came thither?

An. Cried aloud and asked Daniel if his God had deliued him.

Q. What answered Daniel?

An. That God had sent an Angell and stopt the mouths of the Lyons chap. 5. 22.

Q. Was Daniel then taken up?

An. Presently, and his Accusers, their Wives and Children cast downe in his stead.

Q. How did the Lyons use them?

An. Tore them in pieces.

Q. What did this miracle worke in Darius?

An. Two things great ioy, and a publication of a decree.

Q. What was the decree?

An. That all nations should tremble and feare before

before the God of Daniel.

Qu. What was the first vision that Daniel had?

An. The vision of the four beasts.

Qu. What is understood by that?

An. The four Monarchies before spoken of.

Qu. Of the same which was the worst?

An. The Roman Monarchy.

Qu. Why?

An. Because in it sprang up the most persecutor of the Church of God, chap. 7. 25.

CHAP. 8. to 12.

Question.

What was Daniels second vision?

An. The Ram with two horns, and the Goate with one.

Qu. What is understood by the Ram with two horns?

An. Darius and his two kingdomes of the Medes and Persians.

Qu. What understand you by the Goate with one horn?

An. Alexander. sole King of Macedonia. that slew Darius and became Monarch of the world.

Qu. Who succeeded Alexander?

An. The Empire was divided into foure parts, by foure of his Princes: whereof Cullander had Macedonia: Seleucus Syria: Antigonus Asia the lesser: and Ptolomeus, Egypt.

Qu. Who succeeded Seleucus?

An. His Sonne Antiochus.

Qu. What was he?

An. A great persecutor of the Church c. 8. 12.

Qu. How was he put downe?

An. By the hand of God.

Qu. Did Daniel see the end of their captivity?

An. Yes and was told in a vision, how many yeares it should be from the building of the Temple to the coming of Christ.

Qu. How many yeares should that be?

An. Foure hundred thirty foure yeares.

HOSEAH.

CHAP. I. to 6.

Question.

When did Hoseah prophesie?

An. In the dayes of Vzziah Iotham, Ahaz, and Ezechiah Kings of Iuda. and in the dayes of Ieroboam King of Israel, chap. 1. 1.

Qu. How long did he prophesie?

An. Seventy yeares.

Qu. Wherein stood his doctrine?

An. In alluring and deterring.

Qu. How did he allure the people?

An. By the sweetnesse of Gods promises.

Qu. What to doe?

An. To obey and loue him.

Qu. How did he deterre them?

An. By threatening Gods plaguesto fall vpon them.

Qu. For what?

An. For her vicious and wicked living.

Qu. Was Idolatry used in those dayes?

An. Very much.

Qu. Where?

An. In the Synagogue and other places.

Qu. What doth the Prophet call the Synagogue?

An. Diblaim that is Rottenesse.

Qu. What doth he call the people?

An. Gomor: that is. Corruption the daughter of Rottenesse.

Qu. Why doth he use those tearmes?

An. To shew the filthinesse of their Idolatry, chap. 1.

Qu. What is the fruit of that corruption?

An. Lo-ammi that is not my people.

Qu. What is understood by that?

An. That so long as we delight in sinne we are not Gods people.

Qu. What is the fruit of sinne?

An. Destruction.

Qu. What causeth destruction?

An. Want of knowledge. chap. 1. 6.

Qu. How cometh want of knowledge?

An. By neglecting Gods word.

Qu. What doe wee fall into for want of knowledge?

An. Into all manner of sinnes; as swearing lying killing stealing and whoring. chap. 1. 2. 3.

Qu. What is requisite for the preventing of these evils?

An. Instruction.

Qu. From whom?

An. From the learned.

Qu. What with the Lord doe to the Minister that is not able to instruct?

An. Cast him off.

Qu. What to the people that being instructed doe not follow that?

An. The same. chap. 4. 6.

CHAP. 6. to 14.

Question.

What is the fruit of affliction?

An. It causeth vs to seek to God, as the wounded to the Physician.

Qu. Will God be ready to receive vs?

An. Yes: and to heale vs: as he did hurt vs.

Qu. How must we come vnto the Lord?

An. With obedience in heart: towards him, and loue toward our neighbour. chap. 6. 6.

Qu. How will he entertaine vs?

An. He will be our God and wee shall be his people chap. 2. 23. He will be joynd vnto vs as the Bride-grooms to his Bride, neuer to be separated chap. 2. 20.

Qu. But if wee keepe aloof, and come not as him what will he doe?

An. He will forsake vs as we forsake him.

Qu. For what doth the Prophet complain against the King?

An. For surfeiting and excessse. chap. 7. 4.

Qu. For what against the people?

An. For flattering the King in his wickednesse. chap. 7. 1.

Qu. For what else?

An. When they cried they did not crie to him. chap. 7. 4. When they sought helpe, it was at the hands

hands of men, chap. 7. 11.

Q. How doth God deale with vs when wee flye from him to the helpe of men?

An. Spreads a net before our feet and entangles vs in our owne deuises, chap. 7. 12.

Q. Whither did Israel flye for helpe?

An. To Egypt.

Q. What found they there?

An. Needles in their pleasant places, and thorns in their Tabernacles chap. 9. 5.

Q. How were they plagued at home?

An. With famine and slaughter.

Q. With famine how?

An. The flower and the Wine-presse did not feede them, and the new Wine failed them, chap. 9. 2.

Q. With slaughter how?

An. Ephraim (saith the Lord) shall bring forth his children to the murderer, chapter 9. 13. chap. 14. 1.

Q. Was this the last of their punishments?

An. No Samaria the chiefe City of Israel, was destroyed as the foam vpon the waters chap. 10. 7 and the rest of the Cities the sword fell vpon, and deuoured them chap. 11. 5.

Q. What became of the people that serued?

An. They were led captiue into Assyria, chap. 11. 5.

Q. How doth God expresse the terror of his iudgements against the wicked?

An. In comparing himselfe to a whirle-winde them to chaffe: himselfe to a Lyon, and them to his prey, whom he will scater and deuoure, chap. 13. 1. 7.

Quest. How doth hee expresse his fauour to the godly?

An. He will say in death I will be thy death: and to the graue, I will be thy destruction, for thy delinquence chap. 13. 14.

Quest. How doe the wicked measure the fauour of God?

An. By outward prosperity chap. 12. 8.

Q. How doe the godly measure the fauour of God?

An. By inward graces.

Q. How might Samaria, and the whole kingdome of Israel haue auoided their ruine?

An. By harkning to the Prophet that told them of it long before.

Q. Are not we admonished in the like manner in these dayes?

An. Yes.

Q. By whom?

An. By Gods preachers.

Q. What must we leaue?

An. By the harmes that fell to Israel to auoid the like threatened to vs, if wee forsake not our wickednesse.

IOEL.

Question.

What doth Ioel teach?

An. Repentance.

Q. How?

An. By telling Iuda of her great plague that was fallen vpon them for their sinne,

Q. What was the plague?

AMOS.

An. Famine.

Q. In what manner?

Ans. Their corne and fruit-trees were destroyed.

Q. How?

An. By Caterpillars, and other cankarous wormes chap. 1. 4.

Q. What was the efficient cause of this plague?

An. Drunkenesse and surfeiting chap. 1. 5.

Q. What was the effect?

An. Men howled, and Cattell pined, chap. 10. 18.

Q. What is the meane to auoid such and the like plagues?

An. Repentance and prayer chap. 1. 11.

Q. But Iuda not reformed by this plague, what other doth Joel prophesie shall fall vpon them?

An. The Sword.

Q. By whose practise?

An. The King of the Assyrians.

Q. What kinde of fellow doth hee describe him to be?

An. One, before whose face should stand terror, and behinde his backe destruction, chapter 2. 1. 6.

Quest. How doth hee teach them to auoid this plague?

An. By repentance likewise and prayer.

Q. What doth the Lord promise if wee doe repent?

An. For fearfull abundance: I will send you corne, and wine and oyle, (saith the Lord) and you shall be satished, chap. 2. 19. And for warre, peace, I will remoue farre from you your enemies, chap. 2. 10.

Q. What doth he promise lesse?

An. Increase of spirituall grace and the confution of them that were their enemies, chap. 3. 1. 7. 18.

AMOS.

Question.

Q What birth was Amos?

An. A poore chearman's Sonne.

Q. Where was he borne?

An. At Tecoah, a poore Towne, sixe miles from Ierusalem.

Q. In whose ayes did he prophesie?

An. In the dayes of Vziah King of Iuda, and Ieroboam King of Israel.

Q. How doe he procure authority to his doctrine considering he was of so base a parentage?

An. By saying that his words are the words of God chap. 1. 2.

Q. Against whom doth he first prophesie?

An. Against Damascus the Philittines, Tyre, the Iudeans, Ammonites and Moabites.

Q. What was his purpose in that?

An. To shew if God punished the sinnes of such as had scarce any knowledge of him, much more would he assist the Iewes whom he had from age to age nursed vp in his discipline.

Q. Against whom doth he next prophesie?

An. Against the kingdomes of Israel and Iuda.

Q. What sinnes of theirs doth he find out?

An. Cruelty, presumption, security, and lacke of piety.

piety, hoording vp of corne and couetousnesse.

Qu. How were they cruel?

An. They turned iudgement into wormewood: that is in stead of equity they executed oppression chap. 5. 7.

Qu. What was their punishment for that sinne?

An. They should build houses and not dwell in them, and plant Vineyards: and not eate the grapes thereof, chap. 5. 11.

Qu. Why?

An. Because the foundation was layd by the mine of the poore.

Qu. How were they presumptuous?

An. Notwithstanding Gods threatnings, they still thought themselves innocent.

Qu. How doth he reprove that sinne?

An. By asking a question.

Qu. What is the question?

An. Can a trumpet be blowne in the City, and the people not be afraid? That is can God by his Prophet cry out against sin, and the people think there is no sinne chap. 2. 6.

Qu. How were they secure?

An. They stretch themselves vpon beds of suory, eate the Lambes of the flocke, had Musicke, drunke Wine in boles, but no man pittied the poore chap. 6. 4. 5. 6.

Qu. What is the punishment of such people?

An. Their feasts shall be turned to mourning, their songs to lamentation; and their eate to vncit chap. 8. 20. 12.

Qu. How were they comelous?

An. They swallowed vp the poore, chap. 8. 4.

Qu. How was that?

An. By hoording vp things necessary for food and cloathing, and so procuring a dearth, that they might sell deare euen the very refuse of their merchandize, and make their great measure small, and their waight little, chap. 8. 5. 6.

Qu. What hath the Lord sworne he will doe to such people?

An. He hath sworne by the excellency of Iacob that he will neuer forget any of their works, chap. 8. 7. Though they dig into kell, thence hee will fetch them: though they climbe vp to heauen, from thence hee will bring them: though they sink into the bottome of the sea, there hee will command the Serpent to bite them, and though they goe into captivity, hee will follow them with the sword, and set his face against them there shall bee no way for them to escape, chap. 9. 2. 3. 4.

OBADIAH.

Question.

What sinne doth Obadiab complaine of?

An. The lacke of charity?

Qu. In whom?

An. In brother toward brother.

Qu. Who were they?

An. The Edomites against the Israelites.

Qu. How were they brothers?

An. The Edomites came of Esau, and the Israelites of Iacob.

Qu. What wrong did the Edomites to the Israelites?

An. Ioynd with their enemies, reioyced at their

destruction, and holpe to beare away the spoyle?

chap. 1. 11. 12. 13.

Qu. How did God punish them?

An. He made the house of Iacob a fire and the house of Ioseph a flame, and set the Edomites betweene them, as stubble to be deuoured, chap. 1. 13

JONAH.

Question.

Whither was Jonah sent?

An. To Ninueh, the chiefe City of the

Assyrians.

Qu. What to do?

An. To preach.

Qu. Did he obey the commandments of God?

An. No; he broke it.

Qu. How?

An. He went another way.

Qu. Whither?

An. To Tarshish.

Qu. What moued him so to doe?

An. His owne reason,

Qu. Why?

An. Because hee thought if the Iewes repented not by his doctrine, much lesse would the Heathen.

Qu. How did he for a passage?

An. Hired a ship and paid his fare.

Qu. When he was at Sea what hapned?

An. A tempest.

Qu. Who caused that tempest?

An. God.

Qu. To what end?

An. To checke the disobedience of Jonah.

Qu. What did Iouah during the Tempest?

An. Sleepe.

Qu. What did the Mariners?

An. Studied to finde the cause of this disturbance.

Qu. After what manner?

An. By casting lots.

Qu. To whom fell the lot?

An. To Iouah.

Qu. What did the Mariners with Iouah?

An. Threw him into the Sea.

Qu. Was he drowned?

An. No; though his sinne deserued it, yet God preferred him.

Qu. How?

An. He sent a Whale that swallowed him.

Qu. What followed?

An. The tempest ceased and the Mariners glorified God.

Qu. But what did Iouah being in the fishes belly?

An. Thought vpon his sinne, and cryed to the Lord.

Qu. How did the Lord deliuer him?

An. Caused the fish to cast him vp vpon dry land.

Qu. How long had he bene in the fishes belly?

An. Three dayes and three nights.

Qu. And what followed then?

An. The Lord spake to Iouah the second time, and bad him arise and go to Ninueh, and preach repentance.

Qu. Did he now obey?

D ;

An. Yes

An. Yes, and crvied in the Streets; Yet forty dayes, and Nimueh shall be overthrowne.

Qu. How did the people entertaine his doctrimet

An. With feare and trembling.

Qu. What did they?

An. Proclaime a fast from the greatest to the smallest: the King himselfe rose from his throne, cast off his robe, and put on sack-cloath, commanding all his subjects to doe the like: and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Qu. When the Lord saw their repentance, what did he?

An. Turned away his wrath, & saved their City

Qu. How did Iouah take their adueruance?

An. He was angry.

Qu. Why?

An. Because being a Prophet, hee should be found false of his word; and therefore began to yphraid God.

Qu. In what manner?

An. O Lord (said he) was not this my saying, when I was yet in my Countrey, that thou art a gracious God, mercifull, and slow to anger, and reuoluest thee of euill; for which cause I fled to Tarshish? Therefore I beseech thee take my life, rather then let me lue in infamy.

Qu. Whither went he then?

An. Out of the City, to see if after forty dayes, the Lord would destroy the City.

Qu. On which side of the City saie he?

An. On the East side.

Qu. How was he covered?

An. He built him a booth.

Qu. What did God cause to grow ouer him to shadow him?

An. A Gourd.

Qu. What became of the Gourd?

An. The next morning a worme strucke it, and it withered.

Qu. Did Iouah suffer any inconuenience by that?

An. The Heaueue winde and Sunne beames beat vpon Iouahs head and made him faint, so that he was grieved for the losse of the Gourd.

Qu. What said the Lord to him then?

An. Halt thou pity (said he) on the Gourd, for which thou hast not laboured nor made it grow, which came vp in a night, and perished in a night? and wouldest thou not haue mee pity Nimueh, wherein there are six score thousand persons that cannot discerne the right hand from the lefe, and also much cattell.

Qu. What learne we by this?

An. That we must not measure the prouidence and mercy of God, after the square of our humane affection.

Qu. What was the small cause of sending Iouah to Nimueh?

An. By the sodaine repentance of these heathen people, to reprove the obduracy and hardnesse of heart of his owne children, that many yeares were called vpon.

MICAH.

Question.

What finnes doth Micah reprove?

An. The contempt of Gods word.

Qu. How did the Iewes contemne the words

An. In forbidding the Prophetes to prophesie.

Qu. What persons did he reprove?

An. The Princes.

Qu. For what did he reprove them?

An. For selling iustice for money, and eating the flesh of be people, slaying of their skins, breaking their bones, and chopping their flesh to pieces: chap. 1. 1.

Qu. What is vnderstood by that?

An. Their pilling and polling the common wealth.

Qu. What else did he reprove?

An. The Prelates for their couetousnesse and Symony chap. 1. 1.

Qu. And whom else?

An. The rich Merchant.

Qu. For what?

An. Because he is full of eyes and deceipt chap. 6. 1.

Qu. What are the vertues here commended?

An. Silence and patience chap. 7. 1. 9.

NAHVM.

Question.

What doth Nahum teach?

An. That it is dangerous to resolute to lue in the feare of God, and fall from it againe.

Qu. By what example?

An. By the example of the Ninuites.

Qu. Did they so?

An. They quickly forgot the preaching of Iouah and the mercy was shewed them at that time, and returned againe to their former inquiry, for which Nahum prophesies their destruction.

Qu. And were they then destroyed?

Yes.

Qu. By whom?

An. By the Chaldeans.

HABAKKVK.

Question.

What did Habakkuk preach against?

An. The pride and tyranny of the Chaldeans, that were puffed vp with their spoyles and victories.

Qu. What doth he compare the men of this world vnto?

An. To fishes.

Qu. What is his reason?

An. Because as amongst fishes, the great deuoure the small, so it is amongst men chap. 1. 14.

Qu. How loathsome is tyranny and pride?

An. So loathsome that the very stones of the wall shall cry out against it chap. 2. 11.

Qu. What did he prophesie should be the end of the Chaldeans?

An. Ruine and destruction.

Qu. By whom?

An. By the Medes and Persians chap. 1. 8.

ZEPHA.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

An. In the daues of Iosiah King of Iuda.

Qy. How did he serue the wicked?

An. By foretelling them of their vicer destruction and carrying into captivity.

Qy. How did he comfort the godly?

An. By prophesying their returne and happiness and the vengeance God would take vpon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?

An. Haggai Zachariah Malachi.

Qy. When were these sent?

An. After the seauenty yeares of the captivity were expired.

Qy. For what cause?

An. To comfort the people and to encourage them to haste the building of the Temple.

Qy. Were they slacke in that businesse?

An. Yes preferring their owne private gaine, in toyling for wealth, and building themselves faire houses before the glory of God.

Qy. What was the reason?

An. They had no reason at all yet as corrupt men that neuer want policy to excuse their vile disposition, pretended the time was not yet come, chap. 1. 2.

Qy. Who reprimed them?

An. God first and Haggai afterward.

Qy. How did God reprove them?

An. By sending a famine amongst them.

Qy. How did the Prophet reprove them?

An. By rebuking them in these words: Is it time for your Plures to dwell in the seeled houses, and not to build the house of the Lord.

Qy. Were they vpon this corrected?

An. Yes.

Qy. What was the signe of their repentance?

An. Feare before the Lord, chap. 1. 11.

Qy. How did the Lord comfort them?

An. Sent his Spirit vpon them: saying, Bring wood and build this house, and I will be favourable vnto it, chap. 1. 8.

Qy. Who were the chiefe of the people in this worke?

An. Zerubbabel the Sonne of Shealtiel, and Iehoshua the Sonne of Iehozadak, the high Priest.

Qy. What was the promise of God vnto them?

An. That although this house seemed nothing like so sumptuous and beaurifull as that which Salomon built: yet if they would haue patience the time should come, that he would make it far more glorious.

How is that to be understood?

An. Not of the materiall Temple, built with wood and stone: but of the spirituell, which should be erected by the coming of Christ, chap. 2. 10.

Qy. What stich the Lord here of their sacrifice?

An. That they were vncleane.

Qy. How?

An. Not in the things themselves, but because the persons that offered them were vncleane.

Qy. What learne we by that?

An. Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iustificth.

ZACHARIAH.

Question.

Whose Sonne was Zachariah?

An. The Sonne of Barachiah.

Qy. Why was he sent?

An. To instruct and comfort the people.

Qy. How did he instruct them?

An. That they should avoid the wickednesse of their fathers.

Qy. How did he comfort them?

An. By telling that GOD would be mercifull vnto them, assist them in their worke, chap. 1. 6. Put backe their enemies. chap. 1. 15. Fill them with all plenty of graces chap. 1. 17. Be a wall of fire about his Church, and a continual light in the middell thereof chap. 2. 5.

And that Zerubbabel as he had begun, so should he finish the Temple, against all hinderances whatsoever, chap. 4. 9.

Qy. If they did serue the Lord, vpon whom would he turne their affliction?

Vpon their enemies.

Qy. How should their zeale to Gods service be manifested?

An. By their works, chap. 1. 2.

Qy. What should be their best clothing?

An. Not filkes nor precious stones, but righteousness through Christ, chap. 1. 4.

Qy. What doth he prophesie of Christ?

An. That hee should be both King and Priest, by the crownes that were set vpon the head of Iehoshua chap. 6. 11.

Qy. Why should these titles be attributed vnto him?

An. To signifie, all power was given vnto him, spirituall and temporall.

Qy. In what sort was Christ promised to come?

An. Humbly, and in great pouerty, riding vpon an Asse chap. 9.

Qy. And why?

An. Because the Prophets had set forth his Kingdome without Maiesty and power: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qy. But wherein was the error?

An. In their grosse and earthly imagination, hauing the eyes of their minds fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of authority.

Qy. After the Iewes returne, and reedifying of the Temple were they at peace?

An. No: they had many afflictions and temptations, for the tryall of their patience, and approving of their faith: onely such as beleueed, had the peace of conscience.

MALACHIE.

Question.

What was the first sinne Malachie reproveth?

An. Obstinat Hypocritie.

Qy. Wherein?

An. In that the Jewes were manifest offenders, and yet seemed to iustifie themselves chap. 1. 6.

Qy. If we make God our Father, what doth he requite of us?

An. Honour.

Qy. If we make him our Lord, what?

An. Feare chap. 1. 6.

Qy. What is the second sinne Malachie reproveth?

An. Carelesnesse in the Priests that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law, or no, chap. 1. 8.

Qy. What was required in the Priest?

An. A care in his heart to serve God aright and his lips to bee a treasure of knowledge to instruct the people chap. 2. 19.

Qy. What is the third sinne the Prophet reproveth?

An. Their marrying Wives of a strange Religion.

Qy. What is the punishment of that sinne?

An. The Lord will cut him off that doth so, chap. 1. 11, 12.

Qy. What is the fourth sinne?

An. Breach of Wedlocke chap. 2. 14.

Qy. What is the fifth?

A. Their distrust saying it was in vaine to serve God, seeing the proud prospered, and they were crost chap. 3. 14, 15.

Qy. From whence proceeded that sinne?

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straightway murmur, which is a signe also of ingratitude.

Qy. How?

An. In that they forget their former delivrance.

Qy. Who should bee the next Prophet so succede them?

An. John Baptist.

Qy. Wherein should his office consist?

An. In joyning the people together in one unity of faith, and pronouncing Gods iudgements against such as should refuse to receive Christ. chap. 3. 5.

Qy. Who should be the last?

An. Christ Iesus, the true Sonne of righteousness whose comfortable beames of mercy shine vpon our soules to eternall happinesse, Amen.

THE



THE DOCTRINE OF THE NEW TESTAMENT.

JOHN 15. 16.

Except we abide in Christ, we can do no good thing.

THE INDUCTION.



Question.

What doth the New Testament include?

An. The Gospel.

Q^y. What is the Gospel?

An. A message of glad tidings.

Q^y. What doth it principally contain?

An. The History of

Christ.

Q^y. Upon how many points stands the History of Christ?

An. Upon five.

Q^y. Which be they?

An. Upon his Birth, his Life, his Death, his Resurrection and Ascension.

Q^y. What doth his birth teach us?

An. That he is the Day-star of mercy, risen to conduct us out of the darkness of death, and to guide our feet in the way of peace, Luke 1. 78.

Q^y. What doth his life teach us?

An. All virtues requisite for a true Christian he being the Way, the Truth and the Life, John 1. 4. 6.

Q^y. What doth his death teach us?

An. That our debt is paid, and the rigor of the Law is satisfied, due to us for our sinne, wherein consisteth our redemption Mat. 20. 28. Galat. 4. 5. Hebr. 6. 10.

Q^y. What doth his resurrection teach us?

An. The conquest over Death, Sinne, and Hell, wherein standeth our Iustification Rom. 4. 25.

Q^y. What doth his Ascension teach us?

An. That our passage into Paradise is by him made open which before (through sinne) was shut up against us to the intent that where hee is, wee may also be John 14. 2. 3. and 14. 26.

Q^y. What doth Christ require of us for all these benefits?

An. Two things.

Q^y. Which be they?

An. Faith and Obedience.

Q^y. What is Faith?

An. An assured belief of all his words and deeds.

Q^y. What is Obedience?

An. A constant endeavour to performe all that he hath commanded, Mat. 28. 10.

Q^y. How doth the old and New Testament agree?

An. In this, that they both teach to know one God, embrace one Faith, and erect one Church.

Q^y. How do they differ?

An. Four manner of wayes.

Q^y. Which be they?

An. First, touching the publication: Secondly, their effect and fruit: Thirdly their ceremonies: and fourthly their teachers.

Q^y. How do they differ touching their publication?

An. The Law was published with horror, the Gospel with joy.

Q^y. How do they differ touching their fruit?

An. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospel life, John 1. 7. 3.

Q^y. How touching their Ceremonies?

An. In the Law, their Altar was made of stones in the Gospel our Altar is Christ Iesus, Heb. 10. 10. In the Law, they did sacrifice Calves: in the Gospel, our sacrifice must be the values of our lips, Prayer and Thanksgivings, Heb. 13. 15. In the Law, they did circumcise the fore-skin: in the Gospel, we must circumcise and cut off the lewd affections of our hearts Rom. 2. 29. In the Law, their Passouer was a Lambe of the flocke, Exod. 12. 4. In the Gospel, our Passouer is the Lambe Christ Iesus, 1. Cor. 5. 7. In the Law, the Passouer was but the shadow of the thing: in the Gospel, the Passouer is the Gospel it selfe.

Q^y. How do they differ touching their Teachers?

An. The publisher of the Law was man, Moses: the publisher of the Gospel, God and man, Christ. The teachers of the Law fore-told the coming of
of

of Christ in the flesh, *Mat. 7. 14.* the teachers of the Gospel fore-tell his coming in glory, *Mat. 23. 10. 11.* and *15. 13.* The teachers of the Law led forth the children of God to Canaan, *Iosh. 1. 2. 6.* the teachers of the Gospel do direct them to heaven *Mat. 5. 1. 8. 10.* They delivered them from the hands of humane tyrants. *Exod. 12. 1. Judges 13. 10.* Christ in the Gospel sets vs free from the hands of the spirituall tyrant the devil *Mat. 13. 4.*

Qy. How many are the writers of the Gospel?

An. Four.

Qy. Which be they?

An. Matthew Marke Luke and John.

Qy. Is the subject of these holy Writers all one?

An. Yes.

Qy. What Method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?

An. Divide the whole History of Christ into four parts and every part into four branches.

Qy. Content. What are the four branches I shall dispute with you upon, in the Gospel after Matthew?

An. These: Christ his birth, his persecutions, Baptisme and the election of his Apostles.

The doctrine out of the Gospel after MATTHEW.

Question.

What was Matthew by profession?

An. A Publican.

Qy. What were the Publicans?

An. Those kind of Iewes which in the name of the Romanes did gather up the taxes and tallages imposed vpon the people.

Qy. How came he to be an Apostle?

An. Christ called him as hee was sitting at the receipt of custome who presently notwithstanding the scandals and bad reports which the Iewes had given out of Christ, and that hee himselfe was exceeding rich left all and followed him.

Qy. What doth Matthew first set downe?

An. The coming of Christ into the world.

Qy. How is that?

An. Two manner of wayes.

Qy. Which be they?

An. Once in the flesh many times in the spirit.

Qy. How comes he in spirit?

*An. Two manner of wayes by grace to inspire vs. as when the spirit of God fell vpon the 70. Elders, *Numb. 1. 25. 6.* And vpon the Apostles. *Acts 1. 2. 4.* Or by faith to assure, as Saint Paul saith: The same spirit beareth witness with our spirit, that wee are the children of God *Rom. 8. 15. 16.**

Qy. By what example doe wee learne Christs coming in the spirit?

An. By the example of Gods appearance to Elisha.

Qy. How was that?

*An. First, came a mighty winde, and tore the Rocks, but God was not there: then rose an earthquake, but God was not there: then came a fire, but God was not there: at last, came a soft and still winde and God was there, *1. King. 10. 1. 12.**

Qy. Dost Christs spirit after the same manner descend into vs?

An. Yes.

Qy. How?

An. First, there comes the breath of his threatening voyce, to breake our stony hearts: then an earthquake, that is trembling at his iudgements: thirdly a fire, to try if wee repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Iesus.

Qy. How was his coming in the flesh?

*An. He was conceived of the holy Ghost, and borne of the Virg. in mary *Mat. 1. 18.**

Qy. Is this all the times he shal come in the flesh?

An. No, he shall come at the latter day.

Qy. In what manner?

*An. With power and great glory, *Mat. 24. 30.**

Qy. What to do?

*An. To iudge the world with righteousness and the people with equity: that is to giue to euery one according to their deeds, *Mat. 16. 27.**

Qy. Why did Christ take vpon him our flesh?

An. To satisfie for our finnes.

Qy. How?

An. In suffering, vnderneath the iustice of God, what we had deserved.

Qy. What was the first euill Christ suffered?

An. Persecution.

Qy. When?

An. As soone as he was borne.

Qy. By whom?

An. By Herod King of the Iewes.

Qy. What leaue we by this?

An. That a Christian life in this world, from the day of our birth to the houre of our death, is nothing but crosses and afflictions.

Qy. How came Herod to be King?

An. Hee bought it of Caesar for a great summe of money.

Qy. How did hee behaue himselfe in the kingdom?

An. Like a bloody Tyrant: hee slue all that were of the lineage of King David and burnt their Pedigrees, because he feared to be diuinen from his fear and authority by one which he heard should spring of that Family: and therefore likewise he slue his sister and her Husband that was a Iew, and put to death his owne sonne which hee had begot vpon a Iewissa woman.

Qy. How long was there he could sease himselfe in the kingdom?

An. Thirty yeares continually making warre vpon the Iewes so hardly did they endure the gouernment of a stranger.

Qy. Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ knowing they were weary of the gouerning of Herod?

*An. First, to flatter him, because they would seeme to be affected as he was, for he was greatly troubled *Mat. 2. 1.* And secondly, because there would arise a new occasion of bloodshed, by the contention of these two Kings.*

Qy. What was the end of Herods malice towards Christ?

*An. As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage *Mat. 2. 13.**

Qy. Did his rage so en?

An. No; when he saw himselfe mocked of the wise men that promised to bring him word where Christ was, hee most cruelly slaughtered all the young

young children of Bethlehem and the coasts thereabouts, thinking so to bee sure of his destruction. *Mat. 2. 16.*

Q. What do we learne of that massacre of so many innocents, Christ onely reserved?

A. That tyranny may destroy the body of Religion but not the soule.

Q. Was that no fault in the Wise-men to breake promise with Herod?

A. No: it is lawfull to breake promise in any thing wherein the honour and seruice of God may be hindered.

Q. How was Christ preserved?

A. By flight into Egypt.

Q. Why did Christ leaue God give place to the fury of Herod?

*A. To shew that it is lawfull for vs to flye from persecution and save our liues; so it may be done without scandall to the Gospell. *Mat. 10. 23.**

Q. Why did he flye into Egypt, rather then into any other Countrey?

*A. For two causes: first that the Scriptures might be fulfilled, according to the Prophet Ose, *Ose. 11. 1.* Out of Egypt have I called my Sonne; and secondly, to shew that it would forsake the Iewes for their ingratitude, and receive the Gentiles.*

Q. Wherein consisted their ingratitude?

*A. In honoring the Prophets and men of God, which were sent vnto them for their soules health. *Mat. 23. 1-7.**

Q. How doth Christ prophesie their ingratitude should be punished?

A. By threatening vnto them a spirituall and corporall plague.

Q. What is their spirituall plague?

A. Famine of the Word, and scarcity of Teachers.

Q. What was their corporall plague?

A. Ruine of their City, desolation of their Temple, and a generall dissipation and scattering of their whole Nation: at whose hands shall be required the blood of all the Saints from Abel to Zachariah the sonne of Barachiah whom they slue betweene the Temple and the Altar.

Q. How many were the benefites of God bestowed vpon the Iewes?

A. Innumerable, but these especially. hee saved Noah from the flood: Abraham from the Chaldeans: he brought them afterward out of Egypt through the red Sea: hee fed them in the Wilderness with meate from heauen and water from the Rocks: forty yeares space their garments neuer waxed old: hee led them dry shod ouer Iordane: hee gaue them possession of one and thirty kingdomes: hee instituted them in his true seruice: hee built them a Temple: hee supplied them daily with Prophets to be their guides: and finally sent his onely begotten Sonne amongst them to be a Physician both of their bodies and soules, whom they most cruelly put to death.

Q. What did first make knowne the birth of Christ?

*A. A Starre, *Mat. 2. 2.**

Q. How did that Starre differ from other Stars?

A. In three respects: first as touching the place, being lower fixed then other Stars. Secondly, as touching the motion, moving directly forward and not circularly. And thirdly as touching the time it shone as well by day as by night.

Q. To whom did this Starre appeare?

A. To the Wise-men of the East, to conduct

them where Christ was borne.

Q. What is signified by that Starre?

A. The Spirit of God, which must illuminate our hearts, or we shall neuer find the way to come vnto Christ.

Q. When the Wise men found Christ, what did they?

A. As all men must doe when they haue once got the knowledge of him?

Q. What is that?

A. Acknowledge our loue and seruice to him by our external obligations.

Q. What were their obligations?

*A. Gold Frankincense, and Myrrhe: Gold as he was a King: Frankincense as he was a Priest: and Myrrhe as he was a Prophet. *Mat. 2. 11.**

Q. But instead of these three things, what do we Christians learne to offer vnto him?

A. For Gold purity of life: for Frankincense, Prayer and Thanksgiving: and for Myrrhe, patience in aduersity.

Q. In the eleuenth Chapter of this Gospell Christ saith, I thanke thee Father, that thou hast hid the knowledge of these things from the wise and prudent, and hast shewed it vnto Bales yet here he saith, the Wise-men came to worship him. What difference is there betwixt the Wise men he speaketh of there, and those mentioned here?

*A. By the Wise-men there, hee vnderstandeth such as arrogantly depend vpon their owne knowledge and measure all things by humane reason, by Wise-men in this place, hee vnderstandeth such Wise-men, as in things that belong to the honour of God and our iustification, reack the power and wisdom of man, and cleaue onely to the Grace of God through Christ, and the sincerity of his word, in which sense they are called babes, *Mat. 11. 25.**

Q. In professing of Christ what comfort haue we?

*A. A three-fold comfort: first we know he is our Lord and can and will defend vs from all our enemies. *Matth. 18. 18. 20.* Secondly, hee is our Teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physician that calls vs vnto him to comfort and heale our afflicted consciences. *Mat. 11. 28.**

Q. Where is the end of the old Testament, and beginning of the New?

A. In the Baptisme of Christ for by that God doth as it were, point vnto vs, and shew that he is the true Messiah and Saviour.

Q. By what signe?

*A. By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloved Sonne, in whom I am well pleased, *Mat. 3. 17.**

Q. How many things are required in Baptisme?

A. Threethings visible element (which is Water) the Word and a promise of grace.

Q. What is the difference betwixt the Baptisme of Iohn and the Baptisme of Christ?

A. Iohn did baptize with Water, to repentance, but Christ did baptize with fire; that is by his holy Spirit, working in our hearts, to the remission of sinnes.

Q. Why is Iohn said to prepare the way of the Lord?

A. Because his doctrine was Repentance, and no man can come vnto Christ, except hee first confesse the damnable state he is in through sinne, and be

be heartily sorry for the same, faithfully believing onely by the merits of Christ to be deliuered from thence.

Qu. Who did Christ first call to his seruice?

An. Poore Fishermen.

Qu. What do we learne by their calling?

An. Two things.

Qu. Which be they?

An. First, an example of charity in Christ, that of his meere mercy and grace chose such poore & simple men to bee the chiefe Pastors and pillars of his Church. Secondly, an example of faith and obedience in them who no sooner were called but straight-way left all they had, and followed Christ Mat. 4. 17.

Qu. How did they follow Christ?

An. Not as many Christians now adaves doe, in outward shew and seeming holinesse, but with that resolution, that they willingly vnder-went poverty, scorn, slander, and death it selfe, to shew themselves worthy Schollers of so worthy a Master. Besides they were but once called vpon, and they came; but we are many times called vpon and yet we come not.

Qu. How led Christ his Disciples?

An. Two manner of wayes: bodily and spiritually.

Qu. How did he leade them bodily?

An. By inuring his body to trauell by Sea, by Land in City, Field Mountaine, and Valley, for the publishing of the Gospell and worke of their saluation.

Qu. How did he leade them spiritually?

An. By manifesting vnto them great signes and arguments of humilitie patience loue, fortitude, and all other vertues of the mind so that what he was, such he would haue them, and all that insitt vpon his holy name to be.

Qu. Why did not Christ chuse his Disciples amongst the mighty, learned and rich men of the world.

An. Because the mighty stand vpon their reputation, the learned are oblitinate in their opinion, and the rich enthralld with couetousnesse.

Qu. Was there none then of this sort came when Christ called them?

An. Yes: but they were very few, as of rich men, Zachaeus and Matthew: of Gentlemen, the Centurion and Ioseph of Arimathea: and of learned Nicodemus Gamaliel, Saul.

Qu. Did these men leaue all and follow Christ?

An. They did.

Qu. How then had Matthew a house to banquet Christ in afterward? Ma. 9. 10.

An. To forsake all is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods, other then they might serue to the glory of God, and the reliefe of his poore distressed members.

Qu. Why doth Christ call his Apostles and Ministers the Salt of the earth? Ma. 5. 13.

An. Because, as the property of Salt is to bite, purge, and preserve: so their doctrine ought to retriue reprove and instruct.

Qu. Why were they called the light of the world?

An. Because in doctrine and conuersation, they must be as shining and glorious guides to the dark mindes of the ignorant.

Qu. What is the end thereof?

An. The glory of God.

Qu. Is it not then enough for them to preach the

Gospell openly and with boldnesse of heart?

An. No: they must likewise bring forth fruit of good life by their deeds of charity. Mat. 5. 16.

Qu. In how many things consisteth the testimony of a good life?

An. In three things.

Qu. Which be they?

An. In holinesse, which belongeth to God: in righteousness which belongeth to our neighbours: and in sobernesse that belongeth to our selues.

Qu. For how many causes are wee bound to serue God?

An. For three causes. *First* creationis, because hee created vs. *Second* redemptionis, because he redeemed vs. *Third* amoris, because he loued vs.

Doctrine out of the Gospell after MARKE.

Question.

WHAT was Marke?

An. A Disciple of Peters, of whom he had learned the act of Christ.

Qu. What are the branches to be handled in his Gospell?

An. The tempting of Christ, his fasting, prayer, and miracles.

Qu. When was Christ tempted?

An. As soone as hee had receiued Baptisme. Whereby we learne, that the Spirit of God begins no sooner to worke, but is soone crost and overthwarted by the spirit of the Diuell chap. 1. 12.

Qu. What is the difference betweene these two spirits?

An. The Spirit of God is louing gentle meeke, not forcing, nor threatening: the spirit of the Diuell is subtil cruell false and full of terrour. Betweene these two spirits, the spirit of man is continually tossed, the one working to our saluation, the other to our damnation.

Qu. Who tempted Christ?

An. Two sorts of creatures.

Qu. Which be they?

An. The Diuell and the Iewes.

Qu. From whence fetcheth the Diuell his Arguments wherewith he tempteth?

An. From three things: either from the wit and reason of man, the custome of the world, or from the corrupting and wresting of the Scriptures, as in this place it appeares.

Qu. What doth the Diuell tempt vnto?

An. Sinne.

Qu. What is the nature of sinne?

An. To destroy.

Qu. What followes sinne?

An. A two-fold iudgement: the one inward as torment of conscience and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. How many kinds of temptations are there?

An. Two.

Qu. Which be they?

An. Bad, which proceede from the Diuell and his instruments; and good, which proceed from God.

Qu. How doth God vse to tempt?

An. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Qu. How

Qu. How doth he tempt vs by tryals on the right hand?

An. By offering vs temporall blessings, as wealth, promotion, and such like, to see if we will lay hold on them wittly, or after an indirect or sinfull manner. Or by bestowing vpon vs temporall blessings, to try if wee will dispose of them according as he hath commanded, and as his vpright Almightie.

Qu. How doth he tempt vs by tryals on the left?

An. By suffering heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when any slanders, scandals, and iniuries are offered, to prooue our constancy, patience and loue.

Qu. How did the Jewes tempt Christ?

An. By frimulous questionsto intrap his life, as whether it were lawfull to giue tribute to Cæsar or not chap. 12. 4.

Qu. What is our comfort in temptation?

An. That if wee abide faithfull and constant, God at the last will send his Angels to deliuer vs, as he did vnto our Saviour chap. 13.

Qu. Why doth God suffer vs to be tempted?

An. For fivse speciall reasons.

Qu. Which be they?

An. Firſt, to try whether wee be faithfull: secondly, to make vs seeke vnto him for helpe: thirdly, the better to manifest his power and loue in deliuering vs: fourthly, to create in our hearts a thankfulness for our deliuerance and fildly, that we may be made like vnto our Saviour Christ.

Qu. Is it in the Diuels power to tempt vs when he pleaseth?

An. No: hee cannot doe it: by the example where the vnclane Spirit which Christ had cast out of the man in the Countrey of the Gadarens, could not enter so much as into the Heard of Swine: before he had asked leaue of Christ, chap. 5. 12.

Qu. What doth this inferre?

An. That wee ought alwayes to pray, that wee be not led into euill temptation?

Qu. After Christ was deliuered from the temptation of the Diuell, what did he?

An. As wee ought to doe in the like case, most chearefully endeouored to performe the will of his Father.

Qu. What may we therefore liken the temptation of the Diuell vnto?

An. A blow or wound, which disinies not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enemy.

Qu. What opportunity did the Diuell watch to attempt Christ?

An. When he was alone in the wilderness and oppressed with long fasting.

Qu. How long had he fasted?

An. Forty dayes and forty nights.

Qu. What company had he?

An. None but the wilde beasts.

Qu. What may we vnderstand by the wilderness?

An. The world.

Qu. What by the wilde beasts?

An. Inward and outward dangers thereof.

Qu. Inward dangers of what?

An. Of ones owne rude and vntamed affections.

Qu. Outward dangers of what?

An. Of the vanities whereby wee continually fall.

Qu. What is a good remedy against these dangers?

An. Fasting, and not as some suppose forty daies but to long as wee liue in the wilderness of this wicked world.

Qu. What is fasting?

An. Sobriety of life.

Qu. How many kinds of fasting be there?

An. Two.

Qu. Which be they?

An. Corporall, which is a refraining from meate: and spirituall, which is an abstaining from sinne.

Qu. When are we said truly to fast?

An. When wee keepe our eyes from looking after vanities: our tongues from cursing, swearing, and euill speaking: our hearts from meditating on mischief: our hands from practising vnlawfull actions, and our feet from treading in the way of scorners.

Qu. What is the property of true fasting?

An. It must not be done for vaine glory, but to mortifie the body, that it may be in subiection to the spirit: and to the intent wee may haue the more promission for the relieuing of the poore.

Qu. What are the effects that follow fasting?

An. Health, perfection of memory, sharpenesse of wit, long life, and happinesse of soule.

Qu. What is the opposie of fasting?

An. Intemperance.

Qu. What is Intemperance?

An. An ouer-flowing of voluptuousnesse against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. What are the effects that follow it?

An. Disorder, impudency, vnemelineesse, negligence, imbecility of body, and destruction of soule.

Qu. Wherein consists Intemperance?

An. In sumptuous feasting.

Qu. Is it not tollerable for Christians to feast?

An. Yes: if it bee done with moderation and thanksgiuing, as it appears by the example of Mathew who feasted our Saviour Christ, Mat. 22. 15

Qu. Whom must we feast?

An. Not our rich neighbours, lest they bid vs againe, and so recompence be made; but the poore, maimed, lame, and blind, and God shall reward vs at the resurrection of the iust. Luke 14. 12. 13.

Qu. May not a man both feast and fast at one instant?

An. Yes so be in the midst of his delicates he be able to temper his affections.

Qu. What must be ioynd with fasting to make it acceptable?

An. Repentance and Prayer.

Qu. What is Repentance?

An. A hearty sorow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieved for our sin, except wee likewise amend.

Qu. Give an instance?

An. It is our Saviours words: Repent and amend for the kingdom of God is at hand.

Qu. What goes before Repentance?

An. Admonition.

Qu. What followeth?

An. Forgiveness.

Qu. Who hath power to forgive sinnes?

An. Christ the Sonne of God, chap. 2. 12.

Qu. When hath he power to forgive?

An. When

An. Whensoever we call vpon him by Faith, as by the example of the blind man chap. 10.

Qu. What doth this require to forgive us?

An. Imitation in vs, to do the like one toward another.

Qu. And why?

An. Because except we forgive one another, we shall not bee forgiven of our Father in heauen, chap. 11. 26.

Qu. How many circumstances attending our selves, are to be considered in pardoning of offences?

An. Sixe.

Qu. Which be they?

An. First, who it is that must forgive, every one, as well the King as the Subject. Secondly, what is to be forgiven, not onely slight offences, but all capitall wrongs: whether sodaine or premeditated Thirdly, whom they be we must forgive: namely our Christian brother. Fourthly, how often not seauen times onely, but seauenty seauen times. Fifthly, in what sort, not fainedly, but from the heart. Sixthly, when not at the altar onely, and when we pray, but at all times, when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

An. In foure.

Qu. Which be they?

An. Countere to winke at our brothers offences: countere, to pardon the quality of the offence: remitte, to with-hold the punishment: and indulge, to take into fauour.

Qu. But if the offence be such as we must needs reprove our brother, how must it be done?

An. Mildely, lowly secretly, and guilelesse our selves of what we reprove him for; trectly and without feare; vpon a true and iust occasion, and at a fit time.

Qu. To what may we compare him that is a great reprehender of others, and neuer lookes vpon his owne infirmities?

An. To five things.

Qu. Which be they?

An. To the Lampe in the Temple, which giueth light to the Priest, and consumes it selfe. Secondly, to the Eye, that sees all things but sees not himselfe. Thirdly, to Noahs work-men that built an Arke to saue Noah, and were drowned themselves. Fourthly to such an one as clothes euery one, and goes naked himselfe. Fifthly, to Biau that was a forrester, and liued alwayes abroad, and therefore did lose the blessing at home.

Qu. What is the gate that opens to forgiveness before God?

An. Prayer.

Qu. What is prayer?

An. A calling vpon God in the time of trouble.

Qu. How many sorts of Prayer are there?

An. Two: mentall consistng in the heart, without utterance from the tongue; and vocall, conceived in the heart, and pronounced with the tongue.

Qu. How many are the speciall properties of Prayer?

An. Foure.

Qu. Which be they?

An. It must be secret: without ostentation: zealous, without doubting to obtaine briefe, without much babbling: and constant, without intermission, chap. 11. 23.

Qu. How many reasons are there to proue the necessity of Prayer?

An. Sixe.

Qu. Which be they?

An. First it is full of ioy: for in the company of God there is nothing but ioy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nostrils of God. Fifthly it doth more good then almes-deeds, for by our almes we help but few but by prayer we may profit thousands. Sixthly, it is a victorious thing, for it ouercometh God, which ouercometh all things.

Qu. When must we pray?

An. At all times.

Qu. Why?

An. Because we know not when the Lord will call vs to iudgement chap. 13. 33.

Qu. What is an enemy to Prayer?

An. Drawnesse and therefore our Sauour hath said: Watch and pray.

Qu. How must our minds bee disposed when wee pray?

An. We must be in charity with all.

Qu. What may encourage vs to pray?

An. The faithfull promise of the Lord that he will heare vs. Aske and ye shall haue, knocke and it shall be opened vnto you.

Qu. How was prayer effectuall in Christ?

An. By prayer he wrought some of his miracles, as appeareth chap. 9. 9.

Qu. What is a miracle?

An. An act exceeding the course of nature.

Qu. Why was it requisite that God should worke miracles?

An. To proue himselfe both God and man and consequently, the true Messias and Saviour of the world.

Qu. To saue how many wayes may it be understood?

An. Two manner of wayes: first in preferring and giuing temporall blessings to all: and secondly, in redeeming of some, by giuing eternall happiness to the cleere.

Qu. What are the miracles of Christ?

An. Giuing sight to the blind. Strength to the lame, health to the sicke walking vpon the waters and raising of the dead &c.

Qu. In this respect what is Christ called?

An. A Physician.

Qu. How doth he differ from other Physicians?

An. He wrought by his owne power, and looked not for reward, and he scorned not to handle and touch his sicke patients, notwithstanding the contagion of their diseases.

Doctrines out of the Gospell after

L V K E.

Question.

What was Luke?

An. A Physician of Antioch and a companion with Paul in his travels.

Qu. Did he write the Gospell as an eye-witnesse of the same?

An. No: but as he had heard from Paul and others.

Qu. What

Qu. What are the points from whence we must derive our argumentation in this Gospel?

A. The preaching of Christ, the scandals which he suffered for the same, his apprehension, and examination.

Qu. When began Christ to preach?

An. At twelve yeares old, when his Parents found him disputing with the Doctors in the Temple chap. 4. 25.

Qu. How shall we know a Preacher?

An. By his fruits.

Qu. What be they?

An. His doctrine if it be of God, and his consideration if it be according to his doctrine.

Qu. How many things are required in a Preacher?

An. Six things to teach to exhort, to pray, to praise to reprove, and to encourage.

Qu. What is it to teach?

An. To declare the true meaning of the Scriptures.

Qu. What is it to exhort?

An. To remember the hearers of the word what they haue heard, and to be serious with them, not to forget that which they haue learned, but to bring forth fruits of good life.

Qu. What are the fruits of a good life?

An. Deedes of charity, done to the honour of God, and good of our Neighbour.

Qu. To what end are they available?

An. To know how neare or how far off we are from Christ: for he that findes by the disposition of his heart, that he witheth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that feelth not the heate of charity in heart, may thinke assuredly God is farre from him.

Qu. Are we justified then by works?

An. Yes, before men, but by faith before God.

Qu. What is it to pray?

An. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. What is it to praise?

An. To give God thanks for them, when they are seene to profre.

Qu. What is it to reprove?

An. To enuey against their sins, laying before them the iudgements of God.

Qu. What is it to encourage?

An. To give boldnesse to the penitent, assuring them of mercy.

Qu. What is required in the hearers?

An. Five things: first, diligent attention, not to haue their mindes carryed away in the time of preaching through vanities: secondly, meditation, to ruminare vpon such good lessons as they haue heard: thirdly application, to expresse it in the manner of their life: fourthly prayer, for the continuance of Gods Spirit vpon their teachers: and fifthly, thanksgiving, for the light of the Gospel.

Qu. After what method doth Christ teach?

An. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Qu. How did he teach by Parables?

An. Because the vnbelieuing Iewes might heare and not vnderstand chap. 8. 10.

Qu. What is a Parable?

An. A discourse containing one thing in words, and another in sense.

Qu. What vices doth Christ reprove?

An. All.

Qu. How doth he reprove ambition?

An. By saying to his Apostles Hee that seemeth least among you, the same shall be great, chap. 9. 28.

Qu. How pride?

An. He that exalteeth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, chap. 14. 14.

Qu. How reuenge?

An. When Iames and Iohn saw the Samaritanes would not receive Christ, they willed him to call for fire from heauen to consume them, but Christ rebuked them saying: Yee wot not of what spirit ye are: I came not to destroy, but to saue, chap. 6. 55. 56.

Qu. How constancy or falling from the truth?

An. No man putting his hand to the plow and looking backe, is apt for the kingdome of God, chap. 9. 57.

Qu. How neglecting of the Word when it is preached and not bringing forth fruit of repentance?

An. It shall be easier for Tyre and Sidon in the day of iudgement, then for such men, chap. 10. 14.

Qu. How worldly carefinesse?

An. By the Parable of the rich man that built his Barnes wide, and laid vp goods for many yeares and said to his Soule, Now take thy rest: when presently God pronounced vpon him, Thou fool, this night thy soule is taken from thee, chap. 12. 19. 20.

Qu. How else?

An. By the example of the Ravens, and Lillies of the field which neither sow nor reape, yet God feeds them and the Lillies are clothed with greater royaltie then Salomon chap. 12. ver. 23. 27.

Qu. By what reason doth Christ confute the folly of worldly minded men?

An. By argument *amino ad maius*, by saying; Which of you by taking thought can add to his stature one cubite? If then yee be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. What must then be our care?

An. Not for trash of this world, but to lay vp treasure in heauen where neither theefe approacheth nor rust can corrupt chap. 12. 31.

Qu. How reproveth Christ rash iudgement as when wee condemne such vpon whom God executeth his iudgements, to bee greater sinners then wee our selues are.

An. By telling vs that except wee repent, wee shall all likewise perish chap. 13. 3.

Qu. Why?

An. Because whosoener hath deferred worke we (if God should enter into iudgement with vs) haue deferred as bad as they.

Quest. How doth he reprove the trust in our owne merits?

An. By saying that when we haue done all that we can, we are still vnprofitable Seruants because we can doe nothing, but that which is our duty to do, chap. 7. 10.

Qu. Whom doth Christ pronounce blessed?

An. The peace-maker, the poore in spirit, the sorrowfull, for they shall reioyce; the persecute, for great shall their reward be in heauen, Mat. 5.

Qu. Wherin doth blessednesse consist?

An. Not in honour, for then Pharaoh had bene blessed

bleſſed: nor in wiſe for then Achiophel had beene bleſſed: nor in wealth, for then Ahab had beene bleſſed: but in the feare of the Lord.

Q^y How is this feare preferred?

An. By hauing a care to the Commandements.

Q^y Wherein conſiſteth the performance of the Commandements?

An. Not onely in brideling the hands, but in reſtraining the affections of the heart; as it is not enough to reſtraine from the ſhedding of blood, but from the thought thereof.

Q^y How doth Chriſt threaten the cruel?

An. Hee that in anger calls his brother foole, ſhall be in danger of hell fire. Mat. 5. 21.

Q^y To what ſtriſt reckoning will he call the lacrimious?

An. Whoſoeuer looketh on a woman to luſt after her, hath ſaith he committed adultery alreadie with her in his heart, Mat. 5. 28.

Q^y Is it lawfull for a man to put away his wife?

An. No except it be for fornication, Mat. 5. 31.

Q^y What oaths muſt we uſe in our private conuerſation?

An. Yea, yea; and nay, nay: for whatſoeuer is more then that cometh of euill.

Q^y By what may we ſwear?

An. Neither by Heauen, for it is the throne of God: nor by Earth, becauſe it is his footſtoole.

Q^y May we not ſwear at all?

An. Yes before a Magiſtrate. for the confirmation of the truth and not otherwiſe.

Q^y What is an oath?

An. A calling of God to witneſſe, that what we ſwear is true, or to be reuenged on vs if we lye.

Q^y May we which are humane creatures be reuenged one vpon another?

An. No.

Q^y Why?

An. Becauſe Chriſt hath ſaid; Bleſſe them that curſe you: do good to them that hate you, Mat. 5. 38.

Q^y By what reaſon doth Chriſt bind vs hereto?

An. By an argument taken from the nature of God, who is gracious and louing vnto mankind: as he maketh the Sunne to riſe, and the raine to fall vpon the iuſt and vniuſt Mat. 5. 45.

Q^y Who is iuſt?

An. Not any man, for he that ſaith hee hath no ſinne, is a lyer and there is no truth in him.

Q^y How many ſorts of ſinners are there?

An. Three.

Q^y Which be they?

An. The firſt are ſuch as are of a reprobet ſenſe, neither fearing God nor man, as Pharaoh, Iudas, &c. The ſecond are ſuch as before God are very impious, yet to themſelves and the world ſeeme righteous, and of this ſort are the Pharifies and Hypocrites. The third is of thoſe that in the ſight of God and the world are ſinners but becauſe they acknowledge their finnes and are diſpleaſed with themſelves for the ſame, praying vnto God for his grace, therefore are of him repured righteous as Mary Magdalen, Zacharias, and the Theefe vpon the croſſe.

Q^y What is a ſpeciall note to know a repentant ſinner by?

An. Vigilancy that when the Lord cometh, we be not found vnprofitable ſeruaunts.

Q^y Who are called profitable ſeruaunts?

An. Such as with care performe the will of

their Maſter.

Q^y Who are called vnprofitable ſeruaunts?

An. Firſt ſuch as are Magiſtrates and abuſe their authority, to the hurt of ſuch as are vnder them, Secondly ſuch as are vnder the degree of ſubiect, and neglekt their calling, or depraue it by their wicked practiſes. Thirdly: rich men that helpe not the neceſſities of the poore. Fourthly the wife and learned, that ſuffer the ignorant to goe aſtray for want of their good counſell and inſtruction.

Q^y For all thoſe good inſtructions which Chriſt gaue vnto the Iewes how did they reuend him?

An. With ſlander and reproach ſaying, that he did blaſpheme and caſt forth Diuels by the power of Belzebub the Prince of Demils chap. 5. 21. and 11. 15.

Q^y What is blaſphemie?

An. To detract from the power of the holy Ghoſt.

Q^y Was it ſufficient to allay the malice of the Jewes, to ſay Chriſt was a blaſphemer?

An. No: the condition of enuious men is ſuch, as when they haue done what diſgrace they can in words, they praſtiſe deeds for the ouerthrow off them they hate.

Q^y How did they praſtiſe Chriſt his ouerthrow?

Anſw. By luring Iudas to betray him vnto them.

Q^y What do we learne by this that amongſt the twelve one was a traitor?

An. That euen amongſt the ſmalleſt number of Gods elect, there the Diuell hath his inſtruments.

Q^y For what did Iudas betray his Maſter?

An. For money, as many doe their ſoules, chap. 2. 6.

Q^y What was the laſt memorable thing that Chriſt did before he betrayed?

An. The inſtitution of the Sacrament of his body and blood.

Q^y Of how many things doth this Sacrament conſiſt?

An. Of two.

Q^y Which be they?

An. The viſible ſubſtance which is Bread and Wine; and the inuiſible grace, which is redemption by his death, to all that receiue this Sacrament worthily.

Q^y How many things are required for the worthy receiuing?

An. Three.

Q^y Which be they?

An. Knowledge to diſcerne a difference betwixt this holy ordinance and other ceremonies. Faith to beleue that Chriſt died for vs. Repentance to be ſorry for our finnes. And Charity, to forgive our bretheren.

Q^y Is it not enough then to remember Chriſt by meditation reading and hearing?

An. No: except we do likewise actually receiue his body and blood in the ſacrament of the Supper.

Q^y What two things did Chriſt uſe in offering his body vpon the Croſſe?

An. Breaking of his body, and drawing forth of his blood.

Q^y What muſt our breaking be?

An. A contrition of heart for our finnes, and breaking of bread in the way of charity.

Q^y What

Q. What must our pouring forth be?
An. Teares of repentance, and teares of compulsion.

Q. How do we receive Christ in the Sacrament?
An. Spiritually.

Q. What place must be prepared for him?

An. An upper room in the bosome, an inward room in the heart, a large room to receive his remission, a faire room hung with the capity of righteousness, a sweet room decked with flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Q. What must be his diet?

An. Prayer and thanksgiving.

Q. What his attendants?

An. Faith, hope and charity.

Q. How shall a man know whether he have received Christ or not?

An. If he find that he doth not onely heare his Word, but brings forth the fruit of good doctrine: and therefore a good Christian is compared to a tree.

Q. Why?

An. Because he hath a roote which is Hope, a heart which is Faith, a barke which is Charity branches, which are spirituall vertues, green leaves, which are good words, and fruit, which is good works.

Q. How was Christ apprehended?

An. With bills and flames.

Q. How did they use him?

An. Beattered him, and set a crowne of thornes upon his head.

Q. Whither did they bring him to be examined?

An. To the high Priest first, and then to Pilate, and afterward to Herod.

Q. What were these men?

An. Chief Magistrates, but very wicked.

Q. What are godly Magistrates called?

An. Gods.

Q. Why?

An. Because they execute the iudgement of God upon offenders.

Q. What was one bad use of a Magistrate in Pilate?

An. This, that though hee knew Christ to be innocent yet because of the opinion of the people, rather then hee would purchase their displeasure, he delivered him over to their will chap. 18. 35.

Q. Upon what occasion is the friendship of the wicked oftentimes renewed?

An. Upon the disgrace and downefall of the good, as appeares by Herod and Pilate, who having bene long enemies, were now reconciled together, upon the apprehension of Christ.

The doctrine out of the Gospell after Saint Iohn.

Question.

What was Iohn?

An. An Apostle, and the entirely beloved of Christ chap. 13. 27.

Q. How did he write the Gospell?

An. As both an eye-witness, and an ear-witness of that which Christ had said and done.

Q. What followes in this place to be handled?

An. These foure branches, the conviction of Christ, his execution, resurrection, ascension.

Q. Were not the Jewes satisfied with the imprisonment of Christ?

An. No: they sought likewise to put him to death.

Q. Why did they persecute him with such hatred, having done so many good deeds among them?

An. Upon the same reason, that vice pursues vertue, iniquity godliness, false hood truth, and darkness light.

Q. How were they blinded?

An. By rage and their owne affections.

Q. What are the afflictions?

An. Like white wines when they have once got the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cryed, crucifie him crucifie him chap. 19. 15.

Q. What did they doest against him?

An. That hee did seduce the people, blaspheme, was not Cæsars friend, and worse then Barrabas a Thiefe.

Q. How did they say he seduced the people?

An. By false doctrine, in attributing righteousness by the Law chap. 5. 24.

Q. How blasphemy?

An. In calling himselfe the Sonne of God chap. 10. 33.

Q. How not to be Cæsars friend?

An. In making himselfe a King, chap. 19. 12.

Q. How worse then Barrabas?

An. In that they thought a blasphemer worse then a thiefe.

Q. What kind of thiefe was this?

An. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spirituall thiefe.

Q. How many kinde of thiefe be there?

An. Three.

Q. Which be they?

An. First, such as corrupt the mindes of others, by their leafe examples, hypocrites slanderers, and detractors of good mens vertue. Secondly, such as teach lies, whereb the soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health wealth, or liberty, and so deprive God of his glory.

Quest. How many kinde of corporall thieues are there?

An. Two.

Q. Which be they?

An. Domesticall and forraigne.

Q. Whom call ye domesticall thieues?

An. All such as put loime from their Masters Parents, Husband, Wiues or friends, or negligently suffer them to incur any losse or detriment, which they might prevent.

Q. Whom call ye forraigne thieues?

An. All such as rob their neighbours, either by false weights and measures, bad wares, or subtil practises: all Lawyers that make good causes bad, or bad good: all debtors that never thinke to pay, and all creditors that triumph over the bodies of their poore debtors by imprisonment, or any other kinde of oppression.

Q. How did Christ confute the objection of the Jewes?

An. First, by saying he was the way, the truth, and the faithfull shephard; and therefore did

not reduce the people, chap. 14. 8. and 10. 11.

Qu. How secondly?

An. By saying what hee did hee did by the inspiration of the holy Ghost. and power of God the Father: and therefore did not blaspheme chap. 5. 12. and 10. 30.

Qu. How thirdly?

An. By protesting openly. that what was due to Caesar ought to be given unto Caesar, and therefore was not enemy to Caesar.

Qu. How fourthly?

An. By shewing he came to enrich them with all the treasure of happy life. and therefore was no theefe, like Barrabas chap. 18. 40. and 7. 18.

Qu. Were they not satisfied with this?

An. No: not though Pilate. the chiefe Magistrate, before whom hee was indicted, did ceruise them from the iudgement seate that hee found no fault in him, chap. 18. 38.

Qu. Why did not then Pilate set him free?

A. Because he respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

Qu. What are the true markes of a good Magistrate?

An. Wisdome valour impartiality. not to bee humorous nor to be couetous, nor cruell.

Qu. When is he wise?

An. When he discerneth rightly between falsehood and truth.

Qu. When valiant?

An. When hee fears not to execute the tenor of the Law.

Qu. When impartial?

An. When hee neither respectsh the rich for their authority, nor disclaimes the poore for their basenesse and inferiority.

Qu. When is he without humor?

An. When he executeth iustice for the loue of vertue and not for hate, enuie, or a malicious stomacke a gainst the party called in question.

Qu. When is he not couetous.

A. When he doth not buy or sel iustice for reward or bribes.

Qu. What is iniustice?

A. The disorder of life with-holding from men the iust measure of their deserts.

Qu. When is a Magistrate cruell?

An. When hee is wholly set vpon severity, without any thought of pity or compassion.

Qu. Was Pilate altogether without compassion when he gave iudgement vpon Christ?

An. No: he had a kinde of compassion but it was counterfeite, and therefore though he would wash his hands neuer so often. hee cannot cleare himselfe from the guilt of innocent blood.

Qu. How many sorts of crueltie are there.

An. Three.

Qu. Which be they?

An. The first is of such as procure it, who neuertheless will not execute it themselves, and this was the crueltie of the Iewes. The second is such as deuise not themselves to be cruel but when the sword is put into their hands, or the meanes giuen vnto them. doe not spare forthwith to execute it with all immanity and brutishnesse of heart: and this is the crueltie of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or

tribulation. whom they both ought and might saue and helpe if they would. and such was the crueltie of Pilate and is the crueltie of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Qu. How many wayes may we helpe the distressed?
An. Foure manner of wayes.

Qu. Which be they?

An. Either in person, when we trauell and labour for their deliuerance, or with our goods, in relieuing their wants, or with our counsell to direct them, or with our power quite to deliuer them.

Qu. Had Christ any such friends?

An. No: nor did hee neede them, because he could haue deliuered himselfe if it had pleased him.

Qu. Where were his Apostles?

An. bled from him.

Qu. Peter boasted he would die for him, and did hee now for sake him in his extremity?

An. He did not onely for sake him, but he flatly forswore he knew him.

Qu. How of ense?

An. Three times the same night that Christ was apprehended chap. 18.

Qu. What saw he by this?

An. The inconstancy of flesh and blood, and feildentle of worldly friends.

Qu. What became of Iudas that betrayed him?

An. As of a pernicious traytor,

Qu. How was that?

An. He hanged himselfe.

Qu. Who gave him that iudgement?

An. His owne guilty conscience.

Qu. How many offices of torment doth a guilty conscience include?

An. Foure.

Qu. Which be they?

An. Of accusers, a lutor, a Iudge, and an Executioner.

Qu. How of an Accuser?

An. In laying our finnes to our charge, Rom.

2. 15.

Qu. How of a lutor?

An. By giuing in euidence against vs.

Qu. How of a Iudge?

An. In condemning vs.

Qu. How of an executioner?

An. By inflicting deserved punishment.

Qu. What is it to haue a guilty conscience?

An. To liue in a continuall torment and hell of minde.

Qu. What was the manner of Christ his execution?

An. The death of the Crosse.

Qu. What extremity did hee suffer before hee was nailed vpon the Crosse?

An. He swe at water and blood was falsly accused, buffered, spit vpon, scourged, reuled, crowned with thornes, and his garments parted before his face.

Quest. What extremity did hee endure vpon the Crosse?

An. His hands and feet were nailed. his side pierced with a speare, he dranke vineger and gall, was forsaken of God and reiected of the world.

Qu. For whom did hee suffer all these torments?

An. Not for any offence of his, for he was immaculate, but for our finnes which were infinite.

Qu. To what end did hee suffer these?

An. To

An. To the satisfaction of the Iustice of God, and the redemption of our soules.

Qu. What learne we by it?

An. His obedience to God the Father, and his loue towards vs.

Qu. Wherein appeared his obedience towards God?

An. In two things.

Qu. Which be they?

An. In performing al that God had commanded which is called aduall obedience, and in patient bearing all that was imposed vpon him which is called paffiue.

Qu. Wherein appeared his loue toward vs?

An. In giuing his life for vs, when we were yett his enemies.

Qu. What is life?

A. The power and vigor of the soule exprest by the instrument of the body.

Qu. What are the opinions of Atheists touching life?

An. Some thinke, because a man liueth no longer then he breatheeth, that the life of men is nothing but a paffe of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing elle but blood. And other some, because in death they perceiue no difference betwene men and beasts, therefore they hold our liues to be as the liues of brute beasts vanishing, without immortality of soule: but all these opinions are corrupt and lewd.

Qu. Why so?

An. Because they are grounded onely vpon the corporall senses.

Qu. How do you proue the soule to be immortall?

An. Because it is the Image of God, which is a spirit and eternall: for there must alwayes be an agreement betwixt the Image, and the thing whereof it is an Image.

Qu. What part of Christ did suffer death?

An. His humanity.

Qu. Of what doth his humanity consist?

An. Of body and soule like vnto ours, sin onely excepted.

Qu. Did his soule suffer death?

An. It did.

Qu. Why then the soule is not immortall?

An. There bee two kindes of death, one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sense it said, that Christ his soule did die: in so much, as for a while it was excluded from the presence of God.

Qu. What part of Christ did not suffer.

An. His Deitie, by which he did ouercome death.

Qu. How did his victory ouer death appeare?

An. By his Resurrection.

Qu. When was that?

An. Vpon the third day.

Qu. What benefits haue we by his resurrection?

An. The assurance of the immortality both of soule and body: and that sinne, death, nor hell shall haue any power ouer vs, so long as wee beleeue in him.

Qu. How proue you that?

An. By his owne words, I am the resurrection and the life, hee that beleeueth in me, though he

were dead yett he shall liue chap. vi. 25. And againe, hee that beleeueth in the Sonne, hath life euertlasting; and hee that beleeueth not in the Sonne, shall not see life, but the wrath of God abideh in him chap. x. 36.

Qu. What kinde of people held opinion that there was no resurrection?

An. The Sadduces and therefore they tempted Christ with the question of the Woman that had seauen husbands whose wife she should be at the day of the resurrection.

Qu. How did Christ answer that question?

An. By saying that in the Kingdome of Heauen they neither marry, nor are married, but are as the Angels of God.

Qu. What are they called that amongst vs deny the resurrection?

An. Atheists.

Qu. How many sorts of Atheists are there?

An. Two.

Qu. Which be they?

A. The one that perswade themselves the soule is mortal as well as the body; the other, that albeit they haue some opinion of the immortality of the soules, yett they thinke there is no hell, nor punishment for sinne after this life.

Qu. How doth the Scripture dispute the first?

An. By saying, that whosoever beleeueth in Christ, shall not perishe, but haue eternall life, chap. 3.

Qu. How the second?

An. By the words that God shall say to the wicked at the day of iudgement, Depart from me, ye cursed, into euertlasting fire, which is prepared for the Deuill and his Angels, Mat. 25. 41.

Qu. How many sorts of Angels be there?

An. Two: good and bad.

Qu. Of what substance are good Angels?

An. Not of the nature and Essence of God nor immortall of themselves: but haue their immortality from God who both giues it vnto them, and preserues them in it and could take it from them if he would.

Qu. What difference is there betwixt the spirits of men and Angels?

A. The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

Qu. Are not the spirits of men celestiall?

A. Yes not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

Qu. What difference is there betwixt soule and spirit?

An. A soule is common to all men liuing, as well Infidels as others: but spirit is properly in those that are regenerate and born anew by faith and the holy Ghost.

Qu. To whom did Christ first appeare after his resurrection?

An. To Mary Magdalen, and afterward three seuerall times to his Apostles.

Qu. How long was he vpon the earth after his resurrection?

An. Forty dayes, and then he was taken vp on high, and a cloud receiued him. Acts 13. 2.

Where was Christ when he was taken vp?

An. Vpon mount Oliuet.

ACTES.

Question.

After that Christ ascended into Heauen, whom did he leave on the Earth for the building up of his Church?

An. His eleuen Ap.les.

Q. How did he strengthen them?

An. By sending the holy Ghost vnto them, chap. 1. 4.

Quest. In what liknesse did the holy Ghost appeare?

An. In the liknesse of fiery tongues chap. 2. 3.

Q. With what did it endue them?

An. With the knowledge of languages.

Q. To what end?

An. That they might preach to all nations.

Q. Was that their office?

An. Yes.

Q. Who enuyed them thereto?

An. Christ chap. 1. 8.

Q. Upon how many points did their office consist?

A. Of two.

Q. Which be they?

An. To baptize and to instruct.

Q. How did they baptize?

An. In the name of the Father, of the Sonne and of the holy Ghost.

Q. How did they instruct?

An. Two manner of wayes.

Q. Which be they?

An. By certifying the death resurrection, and ascension of Christ: and teaching of faith, repentance, and good workes chap. 2. 3. 2. 1. 3. 18.

Q. What power had they given them to confirme their doctrine?

An. The power of working miracles, as making the lame to goe, healing the sicke, and raising the dead chap. 3. 6. and 9. 1. 4. 10.

Q. Who stood against them?

An. The practise of the Duell.

Q. Who defamed them?

An. The prouidence of God.

Q. How did the diuell practise against them?

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment stripes and death.

Q. To what purpose and ended the Duell against him?

An. To overthrow or at least to stop the course of their preaching if it had bene possible.

Q. How did God defend and preserve them?

An. He revealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 1. 4. 10. He sent them refuge in time of persecution, chap. 14. 6. He converted the hearts of their slanderers, ch. 1. 17. He delivered them out of prison, ch. 5. 19. He comforted them when they were beaten, chap. 1. 41. & 23. 11. and in death he gave them life, chap. 14. 19.

Q. Who conspired against them?

An. The Jewes.

Q. How?

An. When Paul was imprisoned by them, some forty of them, or more, tooke an oath, that they

would not eate nor drinke vntill they had slaine Paul, Acts 1. 1. 12. 23.

Q. Under what colour would they excuse their malice?

An. Under colour to haue him brought forth to be examined, and they by the way would murder him.

Q. How did God reueale this conspiracy?

An. Pauls sisters sonne ouerheard it, and was sent to tell the Captaine of the Cattle of it, chap. 23. 10. 11.

Q. What did the Captaine when he heard of it?

An. Sent Paul with a power of men for his guard to Caesarea to Felix the chiefe Gouernor.

Q. Who raised him up against them?

An. The Jewes, and one Demetrius a siluer smith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a tumult?

An. Against Paul Caius, and Aristarchus, Pauls companions.

Q. Why?

An. Because they spake against Images, by manner of which he got his living.

Q. What was Demetrius intent by his commotion?

An. To haue Paul and his disciples suppressed.

Q. How did God prevent this purpose?

An. The Towne Clarke pacified the people, & the men were let goe, chap. 19. 15.

Q. Whom was the diuell instrument to persecute the Apostles?

An. Herod in Iudea and the unbelieuing Jewes in Ierusalem Thessalonica and other places.

Q. Whom did Herod persecute?

An. He killed James, and put Peter in Prison, ch. 12. 1. 3. 5.

Q. Whom was Gods instrument to deli. or Peter?

An. An Angell.

Q. How was Herod punished for his cruelty?

An. He was taken to death with wormes, chap. 12. 23.

Q. Whom and the unbelieuing Jewes persecute at Ierusalem?

An. Paul and Barnabas.

Q. How were they debated?

An. God gaue them knowledge of their danger.

Q. Whither were they for refuge?

An. To Lystra and Derbe, Cities of Licaonia, chap. 14. 6.

Q. Who were persecuted in Thessalonica?

An. Paul and Silas.

Q. How escaped they?

An. Their friends sent them away by night to Berea, chap. 17. 10.

Q. Who were the Diuels instruments to slay the Apostles?

An. The Jewes.

Q. Where?

An. At Ierusalem.

Q. In what manner?

An. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 1. 17.

Quest. How did God make them repent their sinners?

An. By touching them with remorse of conscience.

Q. Who were the Diuels instruments to imprison the Apostles?

An. King

An. King Herod, the Jewes, and the Romane Subtilltie.

Qu. Who was Gods instrument to deliver them?

An. An Angel, and such men as hee raised to be their friends chap. 5. 10.

Qu. How did God comfort the Apostles when they were beaten?

An. By speaking vnto them in visions ch. 22. 17.

Qu. To which of them did he give life in death?

An. To Paul.

Qu. In what manner?

An. When Paul was stoned by the men of Lystra, and carried out of the City for dead, God raised him vp againe, even in the midst of the Disciples that stood about him, chapter 14. verse 22. 6.

Qu. What learne we by the sequell of this discourse?

An. That God by simple men in sight of all tyranny, replenished the whole world with the sound of the Gospel.

Qu. But Paul as we read in the eight Chapter, persecuted the Church, and consented to the death of Stephen how can he then be an Apostle?

An. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher; so that amongst all the Apostles none were more zealous nor added more soules to the Church then he did.

Qu. How dash that appeare?

An. By his painfull travell through many Countreies his stripes imprisonment, thome danger by Land and Sea, which he joyfully suffered for the loue of Christ Iesus.

Qu. Why did God suffer his chosen servants to be so violently handled of the world?

An. For three reasons.

Qu. Which be they?

An. That hee himselfe might be the more glorified by their delivrance, their enemies more justly condemned, and his servants more worthy of their reward in heauen.

Qu. As they were put still to receive, were the people as ready to follow their doctrine?

An. Many were of those whose hearts were prepared for that calling, but otherwise they that were not refused.

Qu. It appeareth then that faith is the onely gift of God?

An. It is and increaseth in vs by hearing of his word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of Saint Paul, chapter 16. 14.

Qu. What strange conversions were there made by the Apostles?

An. The conversion of the Ethiopian Eunuch, of Cornelius, of Eneas and Pauls Taylor.

Qu. Why did the conversion of these men seeme more strange then the rest?

An. Because in the eye of the world, both for their calling and quality they seemed more unlikely to be converted then any other.

Qu. How?

An. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a soule tier, whose sterne profession might seeme to harden his heart against the first impression of Christian faith chap. 10. 5. Elymas a Coniurer, and one that practised with the Diuell, and the Taylor a

forward minister to execute the cruelty of such as persecuted Christ and his Church.

Qu. How did the converted shew themselves afterward to be Christians?

An. By their workes.

Qu. What be they?

An. The Eunuch planted the Gospel in Ethiopia: Cornelius vsed much prayer and almes-deeds: and the Taylor drest the wounds of Paul and Syllas and refreshed them with meat.

Qu. It is not then enough for vs to be Christians in name, but we must also be so in nature?

An. True for otherwise wee shall be sure to undergoe the wrath of God.

Qu. By what example?

An. By the example of Ananias and Saphira, and of Eutichus.

Qu. What were their faultes?

An. In that whereas it was accustomed amongst them, to imploy all their goods to the benefit of their brethren, they kept back a part to their owne private vse.

Qu. How were they punished?

An. With sudden death chap. 5. 5. 10.

Qu. If God seemed such severity vpon them in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, no not so much as the superfluity of their riches to the relieving of their distressed brethren.

An. Not onely death of body in this World, but destruction of soule and body in the World to come, unless they amend.

Qu. Wherem did Eutichus offend?

An. Being of the congregation of the faithfull, as he sat with others to heare Paul preach, neglected his doctrine as in many Sermons with vs we may see the like, and fell into a sleepe.

Qu. How did God punish him?

An. He made him an example to the whole assembly by suffering him to fall from the third loft to that he lay for dead, till Paul revived him.

Qu. But our Christians sit low, and in their power, and therefore need feare no such danger?

An. True: they need not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. What is that?

An. From the top of heauen to the bottome of hell: it when they should heare the word of God, they suffer sleepe to stop their eares.

Saint PAULS Epistle to the Romanes.

Question.

What was the cause that the Apostle writ Epistles?

An. The variety of Nations whom they had converted with whom they could not alwayes in person be conuerfant, and therefore they sent their minds vnto them in writing.

Qu. To what end?

An. To cherish their young faith, which otherwise like a greene tree that hath not taken deepe root might be shaken with contentions and error.

Qu. Was there any such thing in Rome, at such time as he sent this Epistle chapter?

An. Yes.

Qu. What was it?

E 3

An. The

An. The Jewes began to despise the Gentiles, and the Gentiles the Jewes.

Qu. Wherefore did the Jewes despise the Gentiles?

An. They thought them unworthy to be partakers of grace through Christ because they were not under the Law as well as they.

Qu. How did the Gentiles despise the Jewes?

An. They thought them more unworthy of Gods favour through Christ because they had refused him for their Messias to whom onely he was sent.

Qu. How did Paul take up this controuersie?

An. By proving them both guilty of monstrous finnes, and therefore vsit either to reprove other.

Qu. Of what doth he prove the Gentiles guilty?

An. Of Idolatry: for though they had not the Law written yet by the frame of Heauen and Earth they could not but know there was an omnipotent God, and therefore they ought not to haue worshipped Idols chap. 1. 20.

Qu. What doth he hold the Jewes guilty of?

An. Of Presumption: in thinking they could be Iustified by the Law: so that neither in the Law, nor out of the Law, that is, before the Law was giuen can there be any righteousness.

Qu. What then must they depend upon for their iustification?

An. Onely faith in Christ Iesus who hath performed the Law for them; for to heare the Law was no cause of iustification: but to performe the Law, which none was able to doe: but onely the Sonne of God chap. 1. 11. & 2. 20. 25.

Qu. How doth Paul distinguish of the Law?

An. Into the Law of the Letter, and the Law of Faith.

Qu. What doth the Law of the Letter?

An. It shew vs what sin is but not purge vs from sinne.

Qu. What is the Law of Faith?

An. Righteousnesse obtained without the Law.

Qu. How prooueth he it?

An. By the example of Abraham who was iustified before he was circumcised, so that hee might not thinke circumcision the cause of his iustification chap. 4. 10.

Qu. How then doth he draw the Jew and Gentile to agreement?

An. By shewing them that both the circumcised, and the vncircumcised shall be saved, if they beleeue.

Qu. What doth beleeue bring?

An. Peace of conscience towards God through our Lord Iesus Christ chap. 5. 1.

Qu. What doth peace of conscience bring?

An. Joy in tribulation.

Qu. What tribulation.

An. Patience.

Qu. What Patience?

An. Experience.

Qu. What experience?

An. Hope that will not deceiue vs.

Qu. How is our hope made vndeceivable?

An. By the Loue of God.

Qu. Wherein?

An. In that when we were yet his enemies, he gaue his onely begotten Sonne to death.

Qu. How became we Gods enemies?

An. By the sinne of Adam.

Qu. Whether was greater, the condemnation that

came through the sinne of Adam, or the iustification that came through the righteous esse of Christ?

An. The iustification that came by the righteousness of Christ.

Qu. Why?

An. Because by one sinne onely came damnation: but Christ by righteousness hath forgiven many finnes; that is, not onely the finnes of Adam, whereof wee were guilty, but many other finnes of our owne, which wee haue since committed.

Qu. What bringeth vs to the knowledge of sinne?

An. The Law: for we had not knowne lust, if the Law had not said Thou shalt not lust.

Qu. Then the more sinne is manifested, the more grace abounds.

An. It doth.

Qu. May we therefore sin that grace may abound?

An. God forbid.

Qu. Why not?

An. Because when in Baptisme wee are made partakers of grace, we die to sinne, and rise againe to newnesse of life, chap. 6. 6.

Qu. What is it to die to sin?

An. To abolish the workes of the flesh.

Qu. What is it to rise to newnesse of life?

An. To follow the workes of the spirit.

Qu. What call you the workes of the spirit?

An. Faith, Charuy, Peace, Concord, Mercy, Loue &c.

Qu. What call you the workes of the flesh?

An. Pride, Enuy, Sloath, Gluttony, Vncharitie, blenelle, &c.

Qu. How are they rewarded?

An. With death: for the reward of sin is death, chap. 6. 23.

Qu. How are the workes of the spirit rewarded?

An. With eternall life, chap. 6. 23.

Qu. Are we all subiect to death by the Law?

An. We are.

Qu. How then can the cause be good which is cause of death?

An. Yet the Law is holy and good, and ordained to giue vs life, but that sinne working in vs, alters the property of the Law, so that in stead of life we find death chap. 7. 10.

Qu. How shall we auoid this danger?

An. By liuing after the spirit.

Qu. Who are they that liue after the spirit?

An. Such as God in his foreknowledge hath predestinated thereunto chap. 8. 30.

Qu. Are all men predestinated to be saved?

An. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory chap. 9. 1. &c.

Qu. Is God then the cause of any mans condemnation?

An. No but sinne which reigneth in man.

Qu. What are they called which are ordained to be saved?

An. The children of God.

Qu. How are we made the children of God?

An. Three manner of wayes.

Qu. Which be they?

An. By Election, Creation, and Adoption.

Qu. Why are these blessings bestowed vpon vs?

An. Not for any desert of ours, but through the mere mercy and loue of God.

Qu. What recompence doth hee require of vs for them?

An. Nothing

An. Nothing but loue.

Qu. How is our loue shew'd?

An. If we suffer neither tribulation persecution, famine nakedness, perill, nor sword to separate vs from Christ.

Qu. When are we separated from Christ?

An. When we doe or consent to do any thing contrary to his will.

Qu. Why must we endure any extremity rather then reuolt from God?

An. Because the afflictions of this life are not worthy of the glory which shall be shewne vnto vs in the life to come. chap. 8. 18.

Qu. Do we obtaine that glory then by works?

An. No. but by the mercy of God onely, yet works and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. How are we put from that glory?

An. Onely by our sinnes.

Qu. To whom was this covenant of glory made?

An. To the Iewes first and then to the Gentiles

Qu. How did the Iewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

An. By beleeuing in Christ so soone as they heard of his name chap. 9. 19.

Qu. Why could not the Iewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous by fulfilling the Law?

An. They are.

Qu. How do they fulfill the Law?

An. Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleue in him, so that his righteousness is become theirs chap. 10. 4. 6.

Qu. Are all the Iewes reiecte'd?

An. No: God hath reserued a remnant to be saved chap. 9. 17.

Qu. Are the Gentiles accepted?

An. No: but onely such as do heare the word and beleue.

Qu. But some haue not heard the word, therefore they shall be excused?

An. Not so: the sound thereof is gone through the earth, therefore none can pleade ignorance chap. 10. 18.

Qu. Because we are Gentiles and accepted by our belofe in the place of vnbelieuing Iewes, ought we to despise them in respect of our selues?

An. No.

Qu. Why?

An. Because we are not so accepted, but we may be reiecte'd, nor they so reiecte'd but they may be receiued: for if God grafted vs into the true vine, which were but wilde branches much more may he graffe the Iewes, which were true branches, into the true stocke againe chap. 11. 17.

Qu. Why doth Saint Paul venge this similitude?

An. To shew vs the contention betwene the Iewes and the Gentiles, that neither should despise other, because they were alike in belofe and vnbeliefe.

Qu. After the deciding of this controuersie, and certayne principall points of religion (as Faith and Iustification) declared, wherein doth Paul shew wee ought to strine to excell one another?

An. In vniue and vprightnesse of life.

Qu. How is that to be performed?

An. By offering vp our selues a liuely sacrifice vnto God.

Qu. What is a liuely sacrifice?

An. To put off the works of darknesse, and put on the armour of light.

Qu. How must we cast off the works of darknesse?

An. By conforming our selues after the will of God and not after the fashion of the world. chap. 12. 2.

Qu. What are the workes of darknesse?

An. To embrace priuie rather then humility, lust rather then chastity, hate rather then loue, rebellion rather then obedience, gluttony rather then abstinence &c.

Qu. What is the armour of light?

An. To dispose our minds after the contrary.

Qu. It seemes then by being commanded to sacrifice our selues, that euerie Christian is a Priest?

An. True, we are.

Qu. How are we consecrated?

An. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Qu. When?

An. At our Baptisme.

Quest. Doe all Christians serue in the office of Priesthood?

An. No.

Qu. Why?

An. Because their sacrifice is not such as it should be.

Qu. How comes that to passe?

An. By reason they preferre not sorrow before ioy, death before life, rebuke before honour, enemies before friends, for the loue of Christ, and as he in his life did for our example.

To whom is it giuento do those things?

An. To all but not after a like measure.

Qu. What must they doe that haue priuiledge of grace above others.

An. Not boast of it but helpe to furnish them that want chap. 11. 2.

Qu. By what example are we taught so to do?

An. By the example of the members of a mans body: for as when the foote is offended the rest of the members, as the eye, hand and tongue straight minister vnto it, so ought it to be in the members of Christ his body: when one failes, the rest must relieue it.

Qu. Who is the head of the mysticall body?

An. Christ.

Qu. Who are the Eyes?

An. His Preachers.

Qu. Who are the Eares?

An. Hearers of the Word.

Qu. Who are the Hands?

An. The Magistrates.

Qu. Who are the Feet?

An. The Subiects.

Qu. What is the duty of a Preacher?

An. To teach with sincerity.

Qu. What is the duty of an Hearer?

An. To attend with reuerence.

Qu. What is the duty of the Magistrate?

An. To rule with iustice.

Qu. What is the duty of a subiect?

An. To obey with loue.

Qu. What are the sinewes that binde these ioynets of the mysticall body together?

An. Compassion and brotherly love.

Q. What is compassion?

An. A suffering with our Christian brethren or a like feeling of the heart that we shew to them as if it were hapned to our selves.

Q. What doth it produce?

An. A discharging to their necessities or comfort to them that are, comfort to all them that mourne, and food to them that hunger. Clothing to them that are naked, and harbour to them that are harbourlesse. chap. 13. verse 1. 7.

Q. How are these vertues performed in vs?

An. By continence in prayer.

Q. What vs are contrary to compassion?

An. Hate, reuenge, arrogancy, and like-loue.

Q. Why must we not hate?

An. Because God hath commanded loue chap.

13. 14.

Q. Why must we not be angry?

An. Because it is the Lords chap. 13. 16.

Quest. Why must we not be angry and and high minded?

An. Because we are all of one lineage and no man hath any thing of himselfe, but what is giuen him of God.

Q. What is selfe loue?

An. To be wise in our owne conceits.

Q. Doth our duty onely extend to our body of our Christian brother?

An. No, but to his mind also.

Q. How is this?

An. We must take heed that wee offend not his conscience, by eating of meats or obseruation of dayes chap. 10. 11.

Quest. When are these precepts to be put in execution?

An. Out of hand.

Q. Why?

An. Because the time of our saluation draweth neare chap. 1. 11.

Q. When to be left off?

An. Not till death.

Q. Why?

An. Because whether wee live or dye, wee live and dye to the Lord chap. 1. 18.

Q. How doth Saint Paul conclude this Epistle to the Romanes?

An. With two things.

Q. Which be they?

An. With exhortation and Prayer.

Q. What doth he exhort them vnto?

An. The reading of the Scriptures, Thankes-giving, and to beware of false Prophets.

Q. Why doth he exhort them to read the Scriptures?

An. Because whatsoever is written, is written for their and our instruction, chap. 15. 4.

Q. Why to thanksgiving?

An. Because of the meicy of God shewed vnto all.

Q. Why to beware of false Prophets?

An. Because they raise diuisions and opinions in the Church, contrary to the doctrine of Christ, chap. 16. 16.

Q. What is his prayer?

An. That wee might be filled with all loue and peace that comes by faith, and with all abundance of hope.

Q. What is hope?

An. An assured expectation of blessednesse to

come to which Christ Iesus bring vs. Amen.

Q. From whence did Paul write this Epistle?

An. From Corinth.

I CORINTHIANS.

Question.

Where was Paul when he wrote this Epistle to the Corinthians?

An. In Syria.

Q. What was the cause that moued him to write?

An. The Sects and diuisions that in his absence took route in the Church of Corinth.

Q. What were they?

An. Some held of Paul, some of Apollo, and some of Cephas.

Q. How doth he reprove them?

An. By shewing them that Christ is one, and his Religion one; and thereto ought not to be diuided. And howe euer Paul, Apollo, and Cephas, please, it is no thing except God giue the increase, chap. 16.

Q. Whence then proceedes the knowledge of the Scriptures?

An. From the Spirit of God, chap. 2. 12.

Q. What is the measure?

An. The Preacher chap. 1. 10.

Q. How ought he to deliver the Word?

An. Not in the enticing speech of mans wisdom, but in the plaine euidence of the spirit, 2. 4

Q. Why?

An. Because the wisdom of the world before God is foolishnesse, and that which the world accounts foolishnesse is wisdom before God chap. 1. 19.

Quest. What is their offence then that perswade themselves that the Gospell is not well taught without in leafe, forth with eloquence of speech.

An. They make the Crosse of Christ of none effect attributing that vnto men, which belongs to the power of God chap. 1. 17.

Q. What are the inconueniences which come by conuersiones in religion?

An. Vice passeth away vnpunished and the congregation is scandalized chap. 5. 1. 3.

Q. What be the vices Saint Paul worth in the Corinthians?

An. Arrogancy incest, going to Law one with another and fornication.

Q. How would he haue arrogancy reclaimed?

An. By humilie: If any man among you seems to be wise in this world let him bee a foole, that he may be wise, chap. 3. 18.

Q. How incest?

An. By excommunicating the party chap. 5. 5.

Q. How going to Law?

An. By chusing some one or other of their brethren to set concord betweene them, without expence of time and further charge chap. 5. 1.

Q. How Fornication?

An. By marriage To auoid fornication, let euery man haue his wife, chap. 6. 1.

Q. Which doth hee most commend marriage or the single life?

An. The single life.

Q. Why?

An. Because it is most apt for the seruice of God,

God by reason it is freed from cares the other is intangled with chap. 2. 2. 3. 4.

Qu. Dost not he likewise save them of Idolaters?

An. Yes and of thinking the Minister a burthen to the congregation.

Qu. How doth he reprove the first?

An. By shewing that although they hate God in heart yet it is not lawfull for them to eat with Idolaters.

Qu. Why?

An. Because in so doing, they may wound the weak confessions of others chap. 8. 11. 12.

Qu. How doth he reprove the second?

An. By shewing that hee which feedeth the flocke is worthy to eat of the mikke of the flocke chap. 9. 7.

Qu. By whose example doth hee teach them to avoid these enormities?

An. By the example of the Iewes who were ambitious, full of strife, defiders of the Prophets, and prophanes of holy things chap. 11.

Qu. Why are they taught to avoid these things?

An. Because their bodies are the temples of God and therefore they ought not to make them the temples of the diuell by suffering themselves to be polluted with such uncleannesse chap. 3. 1.

Qu. When do they avoid them?

An. When they do all things in purity of spirit and edification chap. 1. 10.

Qu. What is the best ground of edification?

An. Love.

Qu. How do you prove that?

An. Because he that teacheth hath though he spake with the tongue of an Angell and haue not love, is like a tinkling Cymball chap. 12. 1. He that hath faith able to remove mountains, and wants love, is nothing, verbe. And he that giueth all he hath to the poore, and is without love profiteth nothing verbe.

Qu. Love then is necessarie in all the points of Religion?

An. It is: for he that comes to the Lords table without love, is an unworthy guest: and he that praueth and is not in love, calleth for vengeance on himselfe.

Qu. Wherein did the Corinthians abuse Prayer?

An. In not observing the custome of time.

Qu. What was that?

An. To pray bare-headed chap. 11. 4.

Qu. Wherein did they abuse the Lords Supper?

An. In that some came with a carnall desire to eate, and some had filled themselves before, chap. 11. 17.

Qu. What was the presumption of their women?

An. They tooke vpon them to teach, which is not allowable chap. 14. 24.

Qu. What principle thing was to bee observed amongst the teachers?

An. Not to teach to pray in a strange tongue, by which the people could not bee edified nor whereunto they could not say Amen chap. 12. 16.

Qu. What is the last error Paul consided in them?

An. Their doubting of the resurrection.

Qu. How doth he confute it?

An. By shewing that Christ is risen which is the first fruit of them that shall rise chap. 15.

Qu. How doth hee prove that Christ is risen?

An. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient he confirms it also by reason.

Qu. How is that?

An. That vntlesse there be a resurrection, faith and preaching are both in vaine chap. 15. 14.

Qu. How doth Paul conclude this Epistle?

An. With an Exhortation for the reliefe of the poore.

2. CORINTHIANS.

Question.

From whence was the second Epistle to the Corinthians written?

An. From Philippi a Citie in Macedonia.

Qu. What are the principall circumstances to bee considered?

An. Three.

Qu. Which be they?

An. The cause why he writ the persons whom he toucheth and the matter whereof he treateth.

Qu. What was the cause of his writing?

An. The inflexible nature of some that notwithstanding his former persuasions, still despised his authority.

Qu. Who are the persons?

An. The false teachers, himselfe, and the Corinthians.

Qu. What is the matter?

An. A confutation of his Detractors, and a confirmation of his owne doctrine.

Qu. How confutes he his Detractors?

An. By proving them teachers not for Ioue but for fill their owne bellies: and that they were boasters of other mens labours chap. 10. 15. & 11. 20.

Qu. How doth hee confute his owne doctrine?

An. Three wayes.

Qu. How is that?

An. First in respect of the ground thereof, which is Christ Iesus chap. 1. 5. Secondly, in respect of the fruit which it had brought forth in them which was faith patience and Ioue chap. 8. 7 & 9. 13. Thirdly in respect of his owne constancy, whom the persecution of the world had sealed the true minister of God.

Qu. How?

An. In that neither imprisonment, stripes watching, fasting, stoning danger by sea, nor danger by land could terrifie him from his proceeding in his calling chap. 6. 4. and 11. 24. to 30.

To the GALATIANS.

Question.

What was the cause Paul writ to the Galatians?

An. Their declining from that which hee had taught them.

Qu. What was that?

An. Faith in Christ Iesus.

Qu. How declined they from Faith?

An. In thinking to be iustified by the workes of the Law.

Qu. How doth hee reprove them?

An. By shewing, that as many as are of the workes of the Law, are vnder the curse chap. 3. 10.

Qu. How were they deliuered from this curse?

An. Christ hath redeemed vs by being made

a curse for vs. chap. 1. 13.

Qu. What doth he then counsell them to doe?

An. To forsake the beggarly traditions of the Law, as Circumcision and the obseruation of daies and times, chap. 2. 10.

Qu. What was the reason?

An. Because neither Circumcision nor vncircumcision auail any thing but a new creature, chap. 5. 5.

Qu. What is understood by a new creature?

An. One regenerated by Faith as being dead to sinne, and risen againe through Christ to newnesse of life, chap. 2. 10.

Qu. How are we knowne to be regenerate?

An. If we bring forth the fruits of the Spirit.

Qu. What are the fruits of the Spirit?

An. All kinds of vertuous living, chap. 5. 2.

Qu. Where was Paul when he writ this Epistle?

An. At Rome.

PAVL to the EPHESIANS.

Question.

What was the estate of the Ephesians when Paul writ vnto them?

An. As it is of all those amongst whom Gods wrath hath bene sowne.

Qu. How is that?

An. The good seed of Pauls doctrine was mingled with the cockle and weeds of false teachers.

Qu. In such a needfull businesse how chance he did not rather go vnto them then write?

An. Because he was prisoner in Rome.

Qu. What method doth hee vse in confirming the Ephesians in the faith which he had before taught them?

A. First he setteth an Admonition; then a Prayers and last of all an exhortation.

Qu. Of what doth he admonish them of?

An. Of foure things?

Qu. Which be they?

An. First he shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap. 1. 4. 11. Secondly, he put them in mind, that the ground of their faith is Christ Iesus, to whom all power both in Heauen and Earth was giuen and therefore they needed not to stand doubtfull of their reward, chap. 1. 20. to 21. Thirdly, he records in what estate they were before they were called.

Qu. What was that?

A. That they were vnder the power of Sathan, and dead through sinne, and therefore being now quickened by the spirit of Christ; the farther they were off from grace, the greater debtors they were now for the same chap. 2. 4. 5. Fourthly, he bids them not faint, because of the persecution which they saw was laid vpon him.

Qu. What reason shewes he for that?

An. Because it was to their glory, chap. 1. 11.

Qu. In what respect could his persecution bee to their glory?

An. In this, that seeing him constantly endure imprisonment and death, for the truth of the Gospel, which he had preached vnto them they might assure themselves his doctrine was the word of

God, and no tradition of man.

Qu. For what doth he pray to God for them?

An. For three things.

Qu. Which be they?

An. First, for the strength of his holy Spirit, chap. 3. 16. Secondly, that he would giue them a faithfull heart, Exod. 17. And thirdly, to endure them with vnfaid charitie.

Qu. How manifold is his exhortation?

An. Two fold.

Qu. As how?

An. Generall and particular.

Qu. What is his generall exhortation?

An. Certaine obseruations common to all men, to walke worthy of their calling chap. 4. 1.

Qu. What is their calling?

An. Christianity.

Qu. What is the end thereof?

An. Eternall life.

Qu. Who hath called vs thereto?

An. God the Father, by his Sonne Christ Iesus, chap. 1. 11.

Qu. By what meanes?

An. By two kind of meanes.

Qu. Which be they?

An. First, by our ward meanes as by afflictions and persecutions and secondly, by inward meanes, as by the working of Gods word in our hearts & the wholesome admonition of his holy Spirit chap. 4. 10.

Qu. How may we walke worthy of our vocation?

An. If we auoid lying, anger their filthy speaking, and embrace humility, meeknesse, patience, charity, and vniuity of spirit, chap. 3. 2. 3. and verse 15. to 21.

Qu. What is humility?

An. Not to prefer our selues before others nor to despise others in respect of our selues.

Qu. What is meeknesse?

An. Not to be easily moued to anger.

Qu. Is it not lawfull then to be angry with such as offend?

An. Yes, so we be not angry vnto sinne, nor let the sunne go downe vpon our wrath, chap. 4. 26.

Qu. How may we be angry and sinne not?

An. If we bridle our fury, as that we break not forth into any wicked and vnlawfull act.

Qu. What is patience?

An. A quiet digesting of wrong, and leauing the reuenge to God.

Qu. What is charity?

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Qu. What calleth the vniuity of the spirit?

An. An agreement together of Gods people in true faith and doctrine, without sect or dissension.

Qu. Why ought we to walke in vniuity of spirit?

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs, is but one: and the meanes whereby we are saved one, that is to say Faith: and therefore we ought to agree together in minde, as children of one Father, or as Heyres ordained all for one happy inheritance, chap. 4. 5. 6.

Qu. Having declared what the vertues are which saint Paul would haue vs follow, rehearse the vices which he would haue vs auoid?

An. Lying

An. Lying (as I said before) heft, anger and filthy speaking, and out of the fifth chapter, countenance fornication, drunkenness, false doctrine foolish and idle teasing.

Qu. What is a lie?

An. A counterfeite and false declaration of the thought and mind, as when we speake one thing, and thinke another.

Qu. What is theft?

An. Not onely to steale with the hand, but all manner of deceit and vnlawfull gaine.

Qu. What is anger?

An. A desire of reuenge for some wrong done vnto vs. or vnto them whom we loue.

Qu. Of how many sorts is it?

An. Of two.

Qu. Which be they?

An. Naturall or Diabolically.

Qu. What call you the naturall anger?

An. The anger that is in a Magistrate towards the Subject, a father towards his child, or a Master towards his seruant or scholar, for the due correction of such vices as they perceiue in them to the dishonour of God.

Qu. What is Diabolically anger?

An. So to be incensed, as to wish the destruction of any one.

Qu. Wherein consists filthy communication?

An. In swearing, cursing, blaspheming immodest words and idle teasing.

Qu. How must Christians then frame their daily conference?

An. In such sort, as it may be to the edification one of another, speaking vnto themselves in Psalmes and Hymnes, and spirituall songs, and giving thanks to God for all things, ch. 5. 19. 20.

Qu. What is contentment?

An. A greedinesse to gaine, without regard of their owne necessities, or the necessity of others.

Qu. What is Fornication?

An. A polluting of the soule with lust of the body.

Qu. What is drunkenness?

An. A confounding of reason, and the senses with immoderate drinking.

Qu. What is false doctrine?

An. Any thing that is taught contrary to the word of Gods word.

Qu. How are they said to lead their liues that delight in any of these abuses?

An. Improuidently.

Qu. Why?

An. Because they neglect the will of God to follow their owne wayes.

Qu. How are they said to lead their liues that abhorre them?

An. Circumspectly.

Qu. Why?

An. Because they preferre the will of God before their owne imagination, ch. 5. 17.

Qu. What is Pauls particular exhortation in this Epistle?

An. The duty of husbands and wiues, parents and children, masters and seruants.

Qu. What is the duty of husbands towards their wiues?

An. To loue them as Christ loued his Church, who gaue his life for it, ch. 5. 14.

Qu. What is the duty of wiues towards their husbands?

An. To submit themselves vnto their husbands as vnto the Lord, ch. 5. 22.

Qu. What is the duty of parents towards their children?

An. Not onely to feed and cloath them, but to bring them vp in the feare of the Lord, ch. 5. 1.

Qu. What is the duty of children towards their parents?

An. To honour and obey them with bodily reuerence and with the vnfained loue of the heart, chap. 6. 1.

Qu. What is the duty of masters to their seruants?

An. Not to defraud them of their due, nor to vse cruelty towards them, remembering that they themselves haue also a master in heauen, ch. 6. 1.

Qu. What is the duty of seruants to their masters?

An. To obey and labour for them in singleness of heart and not with eye-seruice.

Qu. How is that?

An. To do all things (whether their master be absent or present) as if God beheld them.

Quest. How doth Saint Paul wish the Ephesians, and them vs, to arme our selues for the accomplishing of these, and all other duties?

An. First to gird them with the girdle of truth: secondly, to put on the breast-plate of righteousness. Thirdly to be shod with the shoes of the preparation of the Gospell of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of saluation. Sixthly, the sword of the Spirit, chap. 6. 14. to 17.

Qu. What is understood by the girdle of truth?

An. A binding of our selues to the obseruation of the word of God.

Qu. What by the breast-plate of righteousness?

An. A good conscience, or innocency of life.

Qu. What by the shoes of peace?

An. Friendly and quiet conuersation.

Qu. What by the shield of faith?

An. The righteousness of Christ, able like a brazen shield, to protect and coxer vs from the darts of the world, the flesh, and the diuill.

Qu. What by the helmet of saluation?

An. The strength and the power of Christ, being for our sake vanquisher of hell, death and sinne.

Qu. What by the sword of the Spirit?

An. The word of the everlasting God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

Qu. What is the speciall quality required in him that is thus armed?

An. Prayer, and continuall watchfulness, chap. 6. 18.

TO THE PHILIPPIANS.

Question.

What were the Philippians?

An. Exiles of Philippi a Citie in Macedonia, where Saint Paul had planted the Gospell.

Qu. What moued him to write vnto them?

An. Two things.

Qu. Which be they?

An. First, the generall care he had for all the peopl

people of God: secondly that hee might shew his thankfulness toward the Philippians.

Qu. For where?

An. For sending him reliefe after they knew he was prisoner in Rome.

Qu. By whom did they send him reliefe?

An. By Epaphroditus a proffessor of the Gospel.

Qu. How doth hee shew his thankfulness toward them?

An. Two wayes.

Qu. Which be they?

An. First in praising God for them, and then in praying vnto God for them.

Qu. How doth he praise God for them?

An. In that it had pleased him to receive them into the fellowship of the Gospel chap. 1. 5.

Qu. In what sort doth he pray to God for them?

An. Three manner of wayes.

Qu. Which be they?

An. First that God which had begun this good worke in them, would continue it vntill the day of Christ Iesus chap. 1. 8. Secondly that they might be able through his grace to eternize true doctrine fro false, ch. 1. 9. Thirdly that they might abound in loue and the workes of righteousness ch. 1. 10.

Qu. How doth he encourage them, lest his imprisonment should make them faint?

An. Three wayes.

Qu. Which be they?

An. First in respect of others Secondly, of himselfe: Thirdly by the Example of Christ.

Qu. How in respect of others?

An. That as others in beholding his constancie were boldned, and did more frankly professe Christ, so hee hoped they would doe, chapter 1. verse 14.

Qu. How doth he encourage them in respect of himselfe?

An. That as he knew Christ should be magnified in his body, whether he liued or died: so he doubted not but that they should bee of the same mind, chap. 1. 10.

Qu. How by the example of Christ?

An. That as Christ being God, became man, being free, became bound; being Lord and Master ouer all, became a seruant to all: and for our sake, was content to suffer all reproch and tyranny yea, death it selfe so wee for his sake should not refuse to do the like chap. 2. 10. to 11.

Qu. What reason doth he alledge the latter to persuade vs therunto?

An. A two-fold reason.

Qu. What is that?

An. First, as touching the reward of our persecutors: secondly, as touching the reward of vs that are persecuted.

Qu. What doth hee say shall be the reward of our persecutors?

An. Perdition.

Qu. What of vs that are persecuted?

An. Salvation chap. 1. 28.

Qu. How doth he conclude these circumstances?

An. With a necessity to suffer with Christ it wee will be thought to beleue in Christ chap. 1. 29.

Qu. What doth Paul exhort vs vnto in this Epistle?
An. Concord, meeknesse of mind, and godly conuersation.

Qu. How to concord?

An. That wee be of one iudgement in religion, chap. 2. 1.

Qu. How to meeknesse of mind?

An. That nothing be done through vaine-glory but every man to esteeme other better then him selfe chap. 2. 3.

Qu. How to godly conuersation?

An. That whatsoever is true, iust, and of good report that to follow chap. 2. 8.

Qu. What doth he bid vs to beware of?

An. False Teachers.

Qu. What names doth he ascribe vnto false Teachers whereby to know them?

An. Hee called them dogs, euill workers cozners, belly gods, enemies to the Crosse of Christ and minders of earthly things chap. 2. 18. 19.

Qu. And wherefore doth he call them dogs?

An. Because like dogs they barke against the doctrine of the Gospel.

Qu. And why euill workers?

An. Because in the earnest of the Lord they seeke not his glory, but their owne commodity.

Qu. Why cozners?

An. Because they teach that circumcision, and workes of the Law are necessary to saluation.

Qu. Why belly gods?

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Qu. Why enemies to the Crosse of Christ?

An. Because they are Christians in name onely, and not indeed.

Qu. Why minders of earthly things?

An. Because their chiefest care is to be rich, and to rise to promotion?

Qu. How doth Paul make knowe the true Ministers of God?

An. By five especiall notes.

Qu. Which be they?

An. First he saith they holdie a glory to die for the confirmation of their Disciples faith chap. 2. 17. Secondly, they put no confidence in earthly things, chap. 2. Thirdly they doe esteeme all things toile, and as very dung for the excellent knowledge of Christ chap. 2. 8. Fourthly, they preach the righteousness of Christ, and not mens workes, verse 9. Fifthly their conuersation is in heauen, fro whence they expect Christ, by whose coming they hope to be made immortall chap. 2. 20. 21.

Qu. What is it to haue our conuersation in heauen?

An. To liue like a Saint on earth.

Qu. That we may be able to do so, what is required of vs?

An. Three things.

Qu. Which be they?

An. Faith toward God loue toward our neighbour and sobriety toward our selues.

To the COLOSSIANS.

Question.

What were the Colossians?

An. A people dwelling in Colosse, a Citie of Phrygia, whom Paul saluted in the name of Christ.

Qu. After his salutation, what did hee?

An. Gue God thanks for them,

Qu. Why?

An. Because

An. Because of their faith in Christ Iesus.

Q. How doth he strengthen that faith?

An. First by prayer, and then by exhortation.

Q. To whom doth he pray?

An. To God.

Q. For what?

An. For such things.

Q. Which be they?

An. First, that they may bee filled with the knowledge of the will of God in all wisdom and spiritual understanding chap. i.

Q. What is wisdom?

An. The knowledge of earthly things.

Q. Proceed; what is the second?

An. Secondly, he prayeth that they may walke worthy of the Lord, chap. i. 1.

Q. How is that?

An. To the honour of God, and the profit of others.

Q. What is the third thing?

An. That they may bee fruitful in all good works chap. i. 10.

Q. What call you good works?

An. The testimony of a lively faith set forth by the deeds of mercy.

Q. What is the fourth thing?

An. That they may increase in the knowledge of God chap. i. 10.

Q. How shall they increase?

An. By the dew of Gods mercy, and the Sunshine of his righteousness.

Q. What is the fifth thing?

An. That they may be strengthened.

Q. With what?

An. With the glorious power of Christ.

Q. To what end?

An. To endure with patience and joy, the afflictions of this life, chap. i. 11.

Q. What is the sixth thing?

An. That they may be always thankfull vnto God.

Q. Doth he shew any reason why they ought to be thankfull?

An. Yes, first in that God had made them meet to be partakers of the inheritance of Saints: And secondly, in that hee had deliuered them from the power of darknesse, and brought them into the kingdom of light chap. i. 12. 13.

Q. By whose means?

An. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker betweene God and men.

Q. What doth he exhort them vnto?

An. To cleaue vnto none but vnto this Christ.

Q. Why?

An. Because in him only they shall be compleat and perfect, chap. 2.

Q. Where must we seeke him?

An. In heauen.

Q. How?

An. By setting our affections on things that are aboue, and not on things that are on earth chap. 2.

Q. When are our affections set vpon things that are aboue?

An. When wee liue after the good motions of the spirit.

Q. When vpon things that are vpon the earth?

An. When we liue after the desires of the flesh.

Q. Shew mee a difference betweene the spirit and the flesh.

An. The flesh saith, rather steale then suffer wante the spirit saith thou shalt not couet another mans goods, the flesh saith, reueng where thou hast taken wrong: the spirit saith, forgine as Christ hath forgiven thee chap. 2. 1. 3.

Q. Whence doth this spirit fall vpon vs?

An. In Baptisme.

Q. How may we grieve this spirit?

An. By abusing the good graces of God, which it bringeth with it, as by turning mercy into cruelty, humilitie in pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

Q. How is the time lost to be redeemed?

An. By spending it more vertuously then heretofore we haue done: as if we haue bene careless, now to be watchfull: as wee haue forgot God and his benefits now to pray vnto him, and be thankfull. If we haue bene idle talkers now to season our words with the salt of wisdom and edification, chap. 2. 10. 12.

I THESALONIANS.

Question.

How is this Epistle diuided?

An. Into two parts.

Q. Which be they?

An. Into a commendation, and an exhortation.

Q. For what doth hee commend the Thessalonians?

An. First for their readinesse to heare; and secondly for their profiting by hearing.

Q. How did he know they profited by hearing?

An. By three things which he saw began to flourish amongst them.

Q. And what were those?

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Q. What is effectuall faith?

An. That faith which brings forth good works.

Q. Diligent loue, what is that?

An. That loue which hath a care to benefit whom it loueth.

Q. Patient hope what is that?

An. Hope that giueth a man courage to endure all the afflictions of this life without repining, because hee depends vpon the reward promised in Christ.

Q. And what is that?

An. Eternall life.

Q. How many kinds of loue are there?

An. Three.

Q. Which be they?

An. First, loue in the Magistrate to labour for the glory of God, and benefit of the commonwealth. Secondly, loue in the Minister to feede his flocke. Thirdly, loue in the private man, to maintaine the welfare of his friend and neighbour.

Q. How do they receive the Gospell that receive it with such profit?

An. They receive it not in word onely but in power also, chap. 1. 5.

Q. What assurance doth it bring vnto them?

An. That

An. That they are the elect children of God, chap. 1.

Q. But what are these men unto God?

An. A glory.

Q. What unto the world?

An. A good example chap. 1.7.

Q. How doth Paul commend himself?

An. First, for his love towards them, secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Q. Wherein did he shew his love?

An. In four respects.

Q. Which be they?

An. First, in protecting, that hee was not onely willing to haue dealt the Gospell vnto them, but also his owne life chap. 1.1. Secondly, in sending Timothy vnto them for their comfort, when he could not come himselfe, chap. 1.5. Thirdly, in esteeming their continuance in the faith, his life, and their fastning his death, chap. 1.8. Fourthly, in continuall praying for them, that their hearts might be able and blamelesse in holinesse, before God and the world, chap. 1.11.

Q. Wherein did he shew his diligence in teaching?

An. In that he laboured night and day for their instruction chap. 1.1.

Q. When can the purity of his doctrine?

An. In that it was without deceit, flattery, controuersie, vaine glory, and nor to please men, but God chap. 1.13, to 18.

Q. Was not Paul vaine glorious then when hee did thus praise himselfe?

An. No.

Q. Why?

An. For two causes.

Q. Which be they?

An. First, in that he did it not to win praise to himselfe, but to allure them to embrace the Gospell which he taught, and secondly, to shew what difference there was betwene him and his doctrine and the false teachers, and their doctrine.

Q. What doth he exhort the Thessalonians vnto?

An. To keepe their bodies as vessels of holinesse.

Q. Why?

An. Because God had called them not to vncleannesse but to purity of life, chap. 4.7.

Q. What must they doe to keepe their bodies holy to the Lord?

An. Fly from lust, oppression, fraud, contention, ieiuness, and all appearance of euill, chap. 4.3, to 11, and chap. 5.22.

Q. What doth he answer to his exhortations?

An. A repretention.

Q. For what doth he reprehend them?

An. For two things.

Q. Which be they?

An. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Q. Ought we not then to mourne for the dead?

An. No, not in that manner as infidels do, which thinke their dead shall neuer rise againe.

Q. How then?

An. As good Christians should who account of death but as a sleepe, out of the which the faithfull shall one day awake to their eternall ioy, chap. 4.11.

Q. Why doth he forbid them to search for the time of Christ?

An. For two causes.

Q. Which be they?

An. First, because they can neuer certainly know it being a thing hidden from the Angels in heauen, much more from men on earth: and secondly, because he would rather haue them make themselves ready thereunto knowing it will come suddenly, and as a theefe in the night, then for to enquire after the houre.

Q. How must they make themselves ready for it?

An. In walking like the children of light, and not like the children of darknesse, chap. 5.5.

Q. How is that?

An. In peace and loue one toward another, in watching, praying, continuall thanksgiving, hearing the word preached, and reuerencing the Ministers, chap. 5.6, 13, to 17.

2. THESSALONIANS.

Question.

What is to be gathered out of this second Epistle vnto the Thessalonians?

An. The triall of faith.

Q. How is faith tried?

An. By affliction.

Q. What is the fruit of affliction?

An. Patience chap. 1.4.

Q. And what proceeds of patience?

An. The righteous iudgement of God chap. 2.5.

Q. Who will God iudge?

An. The afflicted and the afflicter.

Q. How will he iudge the afflicter?

An. In flaming fire, rendering vengeance chap. 1.8.

Q. How the afflicted?

An. In mercy, giving them rest chap. 1.7.

Q. When shall this iudgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels chap. 1.7.

Q. What shall be a signe of that day?

An. The falling away of many from the faith chap. 1.

Q. By whose means shall they fall away?

An. By the means of Antichrist.

Q. What is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is called God chap. 2.4.

Q. By whom will he worke?

An. By Satan.

Q. In what manner?

An. With great power, but in all deceiuablenesse chap. 2.

Q. Amongst whom?

An. Not amongst the Elect, but them that shall perish, chap. 1.10.

Q. Why not amongst the Elect?

An. Because from the beginning they are chosen to saluation chap. 2.13.

Q. Therefore what ought to be the care of the Elect?

An. To stand fast to the doctrine which they haue receiued chap. 2.15.

Q. What is the means whereby they may be able to stand fast?

An. Prayer.

Q. What must they pray for?

An. Two

An. Two things.

Qu. Which be they?

An. That the word of God may haue free passage, and that they may be deliuered from the company of the wicked chap. 3. 1. 6.

Qu. Whose steps doth Saint Paul counsell them to follow?

An. His owne.

Qu. Wherein?

An. First in vprightnesse of minde, and then in labouring before they eate chap. 3. 7. 12.

Qu. How must they be used that follow not his instruction?

An. Excommunicated, chap. 3. 14.

Qu. Tell me what excommunication is?

An. To be banished: the Congregation of God.

Qu. As an enemy utterly to be cast off?

An. No: but as a friend to be won to amendment of life, chap. 3. 15.

1. TIMOTHIE.

Question.

What was Timothy?

An. A Disciple of Pauls, and a Professor of the Gospell.

Qu. Where did he profess it?

An. In Ephesus.

Qu. What doth Paul admonish him off?

An. His duty.

Qu. In what consisteth his duty?

An. In reading the Word, and rebuking of sinne.

Qu. How must he reuke sinne?

An. Openly.

Qu. Why?

An. Because others may take heed chap. 5. 20.

Qu. Is there no difference to be made?

An. Yes.

Qu. For what?

An. The elder sort may be rebuked as Fathers; the younger as brethren, chap. 5. 1.

Qu. Is it not we teach all men?

An. To pray.

Qu. In what sort?

An. By lifting vp of pure hands, chap. 2. 8.

Qu. For whom?

An. For all people, but especially for Princes and Rulers.

Qu. To what end?

An. That vnder their authority we may leade a quiet and peaceable life.

Qu. How all women?

An. To array themselves with shamefastnesse, add modesty and not with gold, pearle, or broide-red haire chap. 2. 6.

Qu. How Ministers?

An. To be blamelesse, the husband of one wife, watchfull sober, hauborous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

Qu. How widowers?

An. To exercise deeds of charity, to bring vp their children veritiously, not to be idle practising gadding from house to house, chap. 5. 10. 13.

Qu. How rich men?

An. Not to be high minded, nor put confidence in vncertainethings but be ready to distribute to them that want, chap. 6. 7.

Qu. What is the best gainet?

An. Godlinesse, chap. 3. 6.

Qu. Why?

An. Because they that would be rich, fall into many temptations and snares, that drowne them in perdition and destruction, chap. 6. 9.

2. TIMOTHIE.

Question.

How is this Epistle diuided?

An. Into two partes.

Qu. Tell me which be they?

An. Into an Exhortation and a prophesie.

Qu. But what doth Paul exhort vnto?

An. Steadfastnesse in faith, and patience in suffering for the same chap. 1. 14.

Qu. Why?

An. Because those that will raigne with Christ, must suffer with Christ, chap. 2. 12.

Qu. By what example?

An. By the example of the Souldier, husbandman and of him that contendeth for a mastery: neither of which receive recompence, except they first labour, chap. 2. 4. 5. 6.

Qu. What hindereth our saluation in this behalfe?

An. Contending about frimulous and vaine questions.

Qu. How?

An. In that they ingender strife, chap. 2. 14. 19.

Qu. Of what doth he Trophezie?

An. The perillous times to come, chap. 1. 1.

Qu. How should the times so come be perillous?

An. By reason of wicked men,

Qu. What wicked men?

An. Louers of themselves, couetous, boasters, proud and cursed speakers, disobedient to parents without naturall affection &c. chap. 1. 2. 2. 4. 5.

Qu. By what meanes therefore doth he teach Gods Ministers to repress the malice of such men?

An. By preaching the word in season and out of season by improving rebuking & exhorting with all long suffering and doctrine.

PAVL TO TITVS.

Question.

Where was Titus when Paul writ vnto him?

An. In Crete.

Qu. To what end was he there?

An. To finish the doctrine which Paul had begun.

Qu. How must he be armed therewith?

An. With boldnesse, as Gods Ambassadors, and by shewing himselfe an example of good works, and integrity of life, chap. 2. 7. 15.

Qu. To whom?

An. To all whom he taught.

Qu. Who were those?

An. Both young and old.

Qu. What doth he teach the old?

An. The men to be sober, honest, discrete, and in Faith Loue, and Patience chap. 2. 2. The women to be holy and not giuen to wine.

Qu. What doth he teach the young?

An. The

An. The men to be sober minded, women to be chaste obedient to their husbands, and no gadders abroad chap. 2, 3.

PAUL TO PHILEMON.

Question.

From whence was this Epistle writt?

An. From Rome.

Qy. Upon what occasion?

An. Onesimus a servant to Philemon, being fled from his Master Paul winneth to Christ and sends him backe againe.

Qy. By what entreaty?

An. That Philemon would receive him.

Qy. How?

An. As if Paul himselfe were present, vers. 17.

Qy. For what reason?

An. Because hee was now not only his servant, but his brother in the Lord.

Qy. How?

An. In that he professed the Gospell.

The Epistle to the Hebrewes.

Question.

Who writt this Epistle?

Qy. It is not knowne.

Qy. What is handled in it?

An. The difference betwene the Priesthood of Christ, and the Levitical Priesthood.

Qy. How do they differ?

An. In five points.

Qy. Which be they?

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies and the effect.

Qy. How do they differ as touching the office?

An. The Priest-hood of the Levites was externall and after the order of Aaron, the Priest-hood of Christ is spirituall, and after the order of Melchisedech.

Qy. What is it to be a Priest after the order of Melchisedech?

An. To be a Priest a Prophet and a King not for a month, a yeare, or an age, but for ever, chap. 7, 3, and 17.

Qy. Why are all these three titles added?

An. Because hee sanctifies vs from sinne, teacheth vs by his wisdom, and governeth vs by his power.

Qy. How do they differ as touching the Temple?

An. The Temple of the Levites was built with hands and but to endure for a time: the Temple of Christ is built by the holy Ghost chap. 8.

Qy. How do they differ as touching their Sacrifices?

An. The Levites did offer the blood of Goats and buls but Christ his owne precious blood.

Qy. How touching their Ceremonies?

An. The ceremonies of the Levites were corporall as the attyring of the body & other externall observations: but the ceremonies of the Gospell are spirituall, as the various disposition of the soule.

Qy. How touching their effect?

An. The sacrifices of the Levites, though many

times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule chap. 9, 4, and 18.

Qy. In what sort?

An. In all that haue faith.

Qy. What is faith?

An. The ground of things which are hoped for, and the certaintie of things which are not seene, chap. 11, 1.

Qy. How do the Temples of Moses and Christ agree?

An. The Temple of Moses had three apartments as the Church of all wherinto the high Priest onely entered, and that but once every yeare: the Tabernacle of the congregation wherethe Levites remained, and the open Court where the people had resort: So in the Temple of Christ, there is the Spirituall Soule and the body.

Qy. What difference is betwene the Spirituall and the body?

An. By spirit is understood regeneration through faith in Christ, and by soule is understood man in his first corruption: Inne according to the rule of reason without the knowledge of Gods word or faith.

Qy. Being once grafted into faith, what is it to fall from it?

An. Stands against the holy Ghost, which is unpardonable chap. 6, 3 and chap. 10, 16.

Qy. How may we fall from faith?

An. It when we haue once received the knowledge of Christ, we afterward deny him.

Qy. What therefore are the Hebrewes counseled to doe?

An. To keepe the profession of their hope without wavering chap. 10, 23.

Qy. How must that be?

An. Through patience.

Qy. Wherefore?

An. In esteeming light the troubles of this life by setting before their eyes the joy of the life to come.

Qy. What haue they to encourage them?

An. The works of our Saviour.

Qy. What are they?

An. My Saviour, saith not when thou art rebuked for woe on the Lord though he chasteneth and scourgeth every sonne that he receiveth c. 12, 1, 6.

Qy. What is nothing else required but patience?

An. Yes the sacrifice of a Christian.

Qy. What is that?

An. To praise God alwayes, and distribute to the poore chap. 13, 15, 16.

The generall Epistle of James.

Question.

Why is this called the generall Epistle of James?

An. Because it is not written to any one man or country, but generally to all the Jewes dispersed through many countries.

Qy. What doth it containe?

An. The effects of our justification, as Paul to the Romans declared the cause.

Qy. What is the cause of justification?

An. Faith.

Qy. What are the effects?

An. Good workes chap. 2, 14.

Qy. How is faith kindled?

An. Inno

An. Into two parts.

Q. Which be they?

An. A lively faith; and a dead faith.

Q. What is a lively Faith?

An. Faith made knowne by good works.

Q. What is a dead Faith?

An. Faith without good workes, and so the Diuell is said to haue Faith chap. 1. 18.

Q. What be the good workes Saint James exhorteth vnto?

An. Patience, prayer loue, to beware of ambition, swearing, contention; to bridle the tongue, & rule the affections, not to speake euill one of another, not to be friends of this world &c.

Q. From whence proceed good workes?

An. From God chap. 1. 17.

Q. From whence euill?

An. From our owne concupiscence chap. 1. 14.

Q. What saith Saint Iames of patience?

An. Blessed is the man that endureth temptation, for when hee is tried, hee shall receiue the crowne of life chap. 1. 12.

Q. What saith he of prayer?

An. Let him that asketh, aske with faith, and wauer not, chap. 1. 6.

Q. Of loue, what saith he?

An. Hee that loueth his neighbour as himselfe, fulfilleth the Law chap. 2. 3.

Q. Of ambition, what?

An. God reiecteth the proud, and giues grace to the humble chap. 4. 6.

Q. What of swearing?

An. Before all things my brethren, sweare not, neither by heauen, earth, nor any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation, chap. 5. 12.

Q. What of contention?

An. Where enuying and strife is, there is al manner of euill workes chap. 3. 16.

Q. What of the tongue?

An. That it is a fire, and a world of wickednesse, defiling the whole body if it be vngouerned, chap. 3. 6.

Q. What of euill speaking?

An. If a man speak euill of his brother, he speaketh euill of the Law, chap. 4. 11.

Q. Who are the friends of the world?

An. Such as esteeme more of riches, honours, and such like then of the word of God.

Q. What saith James of such men?

An. He bids them weepe and howle for the miseries that shall come vpon them; their riches are corrupt, and their garments are moth-eaten, their gold and silver is cankered, and the rust thereof shall be a witness against them, chap. 3. 12, 13.

Q. What is the best use of riches?

An. To employ them in doing of good, and in relieuing the poore, the fatherlesse and widdowes, and that is called pure religion, and vndefiled before God, chap. 1. 7.

Q. Every one therefore that heareth the word of God is not religious?

An. No: but such onely as are doers thereof, chap. 1. 22.

The first Epistle generall of PETER the Apostle.

Question.

What is contained in the first Epistle of Peter?

An. Three things.

Q. Which be they?

An. The Calling of Christians, their dignity, and fruits of their calling.

Q. Who hath called them?

An. Christ.

Q. How?

An. Through obedience and sprinkling of his blood chap. 1. 2.

Q. To what?

An. To an inheritance immortall and vndefiled, that fadeth not away, but is reserved in heauen for vs, chap. 1. 4.

Q. How must we apprehend it?

An. By Faith, chap. 1. 3.

Q. What is the dignity of Christians?

An. They are said to be a royall Priest-hood, a holy nation, a peculiar people chap. 2. 9.

Q. What is the fruit of their calling?

An. To shew the vertues of him that called them, chap. 2. 9.

Q. How is that?

An. Being holy as he is holy, and since he hath called vs out of darknesse into light, to walke as in the day time, by laying aside all malicioufnesse, all guile and dissimulation, all enuy and euill speaking chap. 1. 2. 9.

Q. How shall we doe these things, the world beinge haue prouoking vs to the contrary?

An. By setting before vs the example of Christ, which gane his life for his enemies; and when he was reuiled, reuiled not againe; and when he suffered, threatned not; but committed it to him that iudgeth righteously chap. 2. 21. 12.

Q. What brings vs to that obedience?

An. The loue wee owe to Christ, that hath begotten vs anew to righteousness: and the feare not to bee partakers of his mercies, because of the small number of them that shall be saved.

Q. Who is the efficient cause of our saluation?

An. God the Father.

Q. Who is the materiall cause?

An. The obedience of Christ to the death of the Crosse.

Q. What is the formall cause?

An. Our effectual calling?

Q. What is the finall cause?

An. Our sanctification?

Q. Wherein standeth our sanctification?

An. In two things.

Q. Shew me which be they?

An. In dying to sin & liuing to God, chap. 4. 3.

Q. When do we liue to God?

An. When wee mortifie the lusts of the flesh, chap. 4. 3.

Q. Wherein consisteth this mortification?

An. In particular duties.

Q. What be those?

An. The duties of rulers, subiects, husbands, wiues, masters, seruants, and Pastors of the Church, &c.

Qu. What doth he counsell as touching every mans private selfe?

An. To be sober and watching in Prayer.

Qu. What is Prayer?

An. A calling vpon the name of God in time of necessity.

Qu. What are the properties?

An. It must be from the heart, with true faith, in the name of Christ and in few words.

Qu. What is the efficacy of Prayer?

An. It ouercommeth God which ouercometh all things.

Qu. What doth Peter counsell vs to doe as touching others.

An. One to suffer with another, to loue our brethren, to be pitiful not to render euill for euill but contrariwise to blesse, chap. 3. 8. 9.

Qu. Why must we loue?

An. Because God hath loued vs.

Qu. Why must we suffer?

An. Because therein we are blessed, chap. 1. 14.

Qu. How must we suffer?

An. Not as murderers theeuers, or euill doers, but as louers of faith, chap. 4. 15.

Qu. Why are we bound to these vertuous actions?

An. Because thereby God is glorified, ch. 2. 13.

2. Epistle of PETER.

Question.

What doth Peter exhort vs vnto in this second Epistle?

An. That hauing once receined the knowledge of the Gospell, to confirme and establish it in vs by good workes, and to sticke vnto it, euen vntill the last gaize, chap. 1. 10.

Qu. Why?

An. Because, as Saint Paul saith: So runne that ye may obtaine: so Saint Peter saith, by making sure your Election: that is not being idle or vnfuitfull in your calling: an entrance is made vnto you into the kingdome of our Lord and Saniour Iesus Christ.

Qu. What is the gate vnto that entrance?

An. Death.

Qu. What is death?

An. The laying down of the Tabernacle of the flesh chap. 1. 14.

Qu. Why doth hee call this flesh of ours a Tabernacle.

An. Because we dwell therein as strangers, not for euer, but for a certaine time.

Qu. How doth Peter confirme the doctrine of faith?

An. By shewing it is no deceivable fables, but the truth it selfe descended from heauen ch. 1. 17. 8.

Qu. Who are impugnors of this truth?

An. Hypocrites and Atheists.

Qu. What are Hypocrites?

An. Wells without water, such as pretend an outward holinesse, but inwardly are corrupt and venomous, chap. 1. 13. 17.

Qu. When shall these men appeare?

An. In the latter times chap. 2. 3.

Qu. How will they be disproued?

An. The heauens shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall giue them the wages of vnrighteousnesse, chap. 1. 10, and chap. 1. 13.

Qu. Is there no hope of escaping?

An. No: for he that spared not the Angels when they sinned, will not spare them. chap. 2. 4.

The first Epistle generall of Iohn

Question.

What is here set downe?

An. Two sorts of loue.

Qu. Which be they?

An. Loue of the world and loue called charity.

Qu. In what consist the loue of the world?

An. In three things.

Qu. Which be they?

An. Concupiscence of the flesh, lust of the eyes and pride of life chap. 2. 16.

Qu. What is concupiscence of the flesh?

An. An inclination of the heart, to enioy the pleasures of the body as wantonnesse, chambering, sloath, drunke nesse, and such like.

Qu. What is lust of the eyes?

An. A couetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof: as lying, theft, deceipt, rapine, vsury, cezenage, and such like.

Qu. What is the pride of life?

An. In all things, as in meate, drinke, apparell, house-rooms, & other things, to beare an arrogant contemptuous mind, struing to excell others.

Qu. What doth he then say touching such sinners?

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. What is charity?

An. A motion of the heart whereby wee doe loue God and in him our neighbour.

Qu. What is it to loue God?

An. To keepe his commandments chap. 5. 2.

Qu. What is it to loue our neighbour?

An. To esteeme him as our selfe.

Qu. How many kinds of loue are there?

An. Two.

Qu. What be they?

An. True and fained loue.

Qu. Which call you true loue?

An. Not onely to helpe our brother with all wee haue, but if neede require to offer our life for him chap. 3. 16.

Qu. Which call you fained loue?

An. To loue in word and not in deed ch. 3. 17.

Qu. What saith Saint Iohn as touching true louers?

An. That they dwell in God and God in them, chap. 4. 17.

Qu. What is it to dwell in God?

An. To be partakers of his grace to the mortification of the flesh, and liuely demonstration of our faith.

Qu. How shal we know that God dwelleth in vs?

An. If wee see our brother want this worlds good, and doe not thus vp our compassion from him but willingly relieue him, chap. 1. 17.

Qu. What is said of him that hateth his brother?

An. That he walketh in darkenesse, chap. 2. 11. Is the childe of the Diuell. chap. 3. 10. abideth in death, chap. 3. 11. Is a Man-slayer, and barred from eernall life, chap. 3. 15.

The second and third Epistle of I OH N.

Question.

TO whom were these two last Epistles written?

An. The one to a certain zealous Lady, the other to Gaius a professor of the Gospel.

Qu. What doth he commend in the Lady?

An. The vertuous bringing vp of her children.

Qu. What in Gaius.

An. His testimony of faith. and hospitality to ward strangers.

Qu. What doth he admonish them of?

An. To beware of deceivers.

Qu. Who are those?

An. Such as would not confesse that Christ was come in the flesh.

Qu. How must they entertaine them?

An. They must not receive them into their houses nor bid them good speed.

Qu. Why?

An. Because in so doing they should be partakers of their euill deeds.

The Epistle of I V D E.

Question.

TO whom is this Epistle written?

An. To all Christian Churches.

Qu. What doth he exhort them vnto?

An. To contend for the maintenance of their faith.

Qu. Against whom?

An. Against Seclaries.

Qu. What is the condition of Seclaries?

An. To murmure, complaine, and walke after their owne lusts.

Qu. Whom do they murmure against?

An. Gouernours.

Qu. How doth he reprove them?

An. By the example of Michael the Arch-angel, who when he strou with the Diuel about the body of Moses, blamed him not with cursed speaking but onely said, The Lord rebuke thee.

Qu. What doth he meane by this example?

An. If it bee not lawfull to raile vpon the Diuell much lesse vpon Magistrates, be they neuer so wicked.

Qu. What is it to walke after our owne lusts?

An. To be directed by carnall iudgement, and not by the spirit of regeneration.

REVELATION.

Question.

First tell me what you vnderstand by Reuelation?

An. The word importeth a laying open, or an vncovering of things that were before hid and kept in secret, which no liuing soules can know, but as God shall please to disclose the

mystry of this Reuelation.

An. High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

Qu. To whom was it giuen?

An. To the Apostle Saint Iohn, and so consequently from him to the Church of God through all ages.

Qu. Where was Iohn when he received it?

An. In an Island called Pathmos: enuironed with the Egean Sea, which Sea diuides Europe from Asia.

Qu. What did he there?

An. He was banished thither by the tyrant Domitian about the yeare of our Lord 96. which tyrant sought to suppress the light of the Gospel, but the Lord in mercy did the more auance it: as appears by adding a further discouery of his will, by the Booke of the Reuelation.

Qu. What is the fruit of this Reuelation?

An. Exceeding great as we may gather by these words: Blessed be they that read, heare, and keep in memory those things which are written in this Prophesie chap. 1. 3.

Qu. To whom was Iohn commanded to send it?

An. To the seauen Churches of Asia; namely, of Ephesus Smyrna, Pergamus, Thiatyra Sardis, Philadelphia and Laodicea, where after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministry.

Qu. What method doth he vse in the manner of his writing?

An. First a friendly salutation, and then a brieue narration.

Qu. How doth he salute them?

An. By wishing vnto them grace and peace.

Qu. What vnderstand you by grace?

An. The free loue and affection which God beareth towards vs for his own sake although in deede we deserue it not, but are in our selues the children of perdition.

Qu. What by peace?

An. All kinde of benefits both spirituall and temporall, which flow vnto vs from this fountaine of grace, which God the Father hath opened to the world, by the meanes of his Sonne.

Qu. In whose name salutes he them?

An. In the name of the Father the seauen spirits, and of Iesus Christ chap. 1. 4. 5.

Qu. What is meant by the seauen spirits?

An. The holy Ghost.

Qu. The holy Ghost being but one in person, why doth he describe him by the number of seauen?

An. Although the holy Ghost be but one in Diuine Essence, yet according to his seauen-fold operation which it had in the Churches of Asia, it is called by the name of seauen spirits, not that it is in person diuers, but in power and vertue according to the diuersitie of those subiects in which it worketh.

Qu. But why is that placed in the second place whereas the vsuall order teacheth vs to say, the Father, Sonne and holy Ghost, and not the Father, holy Ghost, and so put the Sonne last?

An. Iohn vseth this order not that there is any degree of dignity in one person more then in another, For the Father is not greater then the Sonne, nor the Sonne greater then the holy Ghost: they are all of the same power, Maiesty and glory, nor is one before another: but the reason that moued Iohn to set our Saviour in the third place was, because immediately, the narration (which is the

second point of the writing) chiefly concerneth Christ.

Q^a. As how?

An. In describing him.

Q^a. How doth Iohn describe Christ?

An. Two manner of wayes: first as touching the excellency of his glory, as hee appeared vnto him in a vision chap. 1 from 12. to 7.

Q^a. What was his office?

An. It was three-fold, hee had the office of a Prophet of a Prince, and of a Priest.

Q^a. How did he shew himselfe a Prophet?

An. In bearing witness of the truth, and renewing the counsels of God vnto men.

Q^a. How a Prince?

An. Two manner of wayes: first, by his victory ouer death: death is swallowed vp into victory, 1. Cor. 15. And secondly, because he hath dominion ouer all principalities and powers both in heauen and vpon the earth Ephes. 1. 3.

Q^a. How a Priest?

An. In that he hath washed vs from our sinnes in his blood by offering his body a sacrifice for vs vpon the Crosse.

Q^a. Did Christ beare these three offices onely for himselfe?

An. No for the benefit of the faithfull that as he was so they might be both Prophets, Kings & Priests. Prophets, in that he saith, I will powre my spirit vpon all flesh, and your sonnes and daughters shall prophesie. Kings in that we shall reigne with him eternally and Priests for that true Christians doe offer the spirituall sacrifice of Prayer, praise and almes deeds Heb. 11. 13. 14.

Q^a. Are then all Christians Priests alike?

An. They are as touching the sacrifice above said, but not as touching Church-gouernment: for in this fence they are not called Priests, but Elders or Ministers.

Q^a. How doth he describe Christ, according as he saw him in a vision?

An. By certaine properties fit for the capacity of men, as that he was in a long roabe girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feete like vnto fine brasse, burning in a furnace, his voice to the sound of many waters, in his right hand hee had seven starres, out of his mouth went a sharpe two-edged sword, and his face shone as the sunne shineth in his strength.

Q^a. What gather we by this description?

An. By his long roabe girt vnto him we gather the readinesse of Christ in his Kingly and Princely office, to execute the worke of saluation: by his white hand, his fulnesse of knowledge and wisdom: by his fiery eyes his deepe insight into the darkest corners of the earth, and deepest secrets of mens hearts: by his feet of shining brasse, the purity and brightness of his wayes, and the power which he hath to tread downe his enemies, and therefore are his feete rather compared to brasse, then vnto gold, because gold is a softer metall, and not so fit to represent his invincible strength. By his voyce compared to the sound of many waters, we vnderstand the sound of the Gospell humbling some to their saluation, others to their confusion: By the starres in his right hand his faithful Ministers, by whom he worketh which as stars should giue light vnto men by their doctrine and conuersation: by the two-edged sword, is vnder-

stood the powerfull word of God, entering and cleansing the hearts of his children, and thrusting through the others to their destruction: and by his face shining like the sunne at the highest, the vnspcakable brightness of his grace, whereby the Church is comforted and lightened in all truth and sincerity.

Q^a. Why doth he resemble the Church to golden Candlestickes?

An. Because as the Candlestickes doth not giue the light, but the light is put vpon it, so the Church receiveth all her light put vpon her from Christ, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q^a. Vnto how many points may we draw the doctrine of this booke?

An. Vnto foure.

Q^a. Which be they?

An. Precepts, propheties, promises, and threatenings.

Q^a. Wherein are the Precepts scene?

An. In the instructions giuen vnto the seauen Churches.

Q^a. Vpon how many generall points do these instructions consist?

An. Vpon three, a commendation, a reprehension and an exhortation.

Q^a. What doth Christ commend in them?

An. Their vertues as patience, labour, zeale in the Church of Ephesus, ch. 2. The works of faith, repentance and charity together with constancy in affliction and true humilty in the Church of Smyrna, ch. 2. 9. fortitude and valiant perseverance in the Church of Pergamus that notwithstanding the martyrdome of Antipas, a man there put to death for religion yet they were not terrified, but held fast the faith of Iesus Christ and neuer forsooke it chap. 2. 13. Love & service toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better then the beginning in the Church of Thyatira, c. 2. 20. A little increase of faith, keeping of the word of God, and a free confession of his name, in the Church of Philadelphia chap. 3. 8.

Q^a. What doth Christ reprehend in them?

An. Their vices, as the lacke of loue in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Sathan: that is, they did professe themselves Christians in word, but shewed it not in deede, chap. 2. 9. The bearing with false doctrine in the Church of Pergamus, for they suffered the Nicolaitans amongst them, that as Balaam taught the people of God to stumble in two things, causing them to commit fornication both in body and soule: in body, by abandoning their wives to common vse in soule, by sacrificing to Idols for superstition sake, ch. 2. 14. The like vice is reprehended in the Church of Thyatira that suffered Isabella a wicked woman to set abroad false and abominable doctrine, tending to Fornication and Idolatry amongst them, chap. 2. 20. At Sardis their works are faire in outward shew, but inwardly nothing but filth, & rottennesse, chap. 3. 1. At Laodicea, they were time-servers who halted betweene two opinions, were neither hot nor cold, chap. 3. 14.

Q^a. What doth Christ exhort them?

An. Repentance and a

Q^a. To their repentance

An. A gracious promise to bee written in the Booke of life.

Qu. To their wilfull perseverance in their finnes, what is annexed?

An. A heany threatening that he will come suddenly vpon them, as a theefe, and they shall not know the houre, chap. 3. 7.

Qu. Having learned the stage of things, as they stood for the present when the Revelation was given, what next succeedeth?

An. The prophesie of things to come, which is either generall, as touching such things as should happen to the whole world; or particular (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. What is the end of the Prophesie of the Church?

An. That the faithfull admonished before-hand of he assaults and bloudy attempts, which the diuel and the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Iesus.

Qu. What is the end of the Prophesie of the world?

An. To shew the iudgements that God would execute vpon the Enemies of his Church, and the sealing vp of the Elea before the execution of these iudgements that they might be kept from euill as appeareth by the 7. 8. 9. chapters.

Qu. If the Elea were kept from euill, to what end was this Revelation given to fore-warne them that they should suffer trouble and persecution?

An. To be kept from euill, is understood that notwithstanding all the violence and persecution offered them, yet they were not ouercome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howeouer the world thought them plunged in despaire and sorrow.

Qu. What is the second vision that Iohn had?

An. The vision wherein was revealed vnto him the Maiesty of God the Father, to giue the greater authority vnto this booke wherein his excellency is likewise set forth vnto vs, as well as the Sonnes, in a description fit for our capacity.

Qu. How is the glory of the Father described?

An. In these fixe things: in the figures of his office, of his nature of his assistants of his effects, of the instruments which hee employeth to that purpose and of the events that follow.

Qu. What is his office?

An. To iudge the whole earth and therefore he is apprehended of Iohn sitting vpon a throne, c. 4. 3.

Qu. How is his nature represented?

An. By the beauty of the iasper stone, and the Sardine chap. 4. 1.

Qu. Who are his assistants?

An. The honourable company of the Prophets and Apostles clothed in white rayment, & crowned with gold chap. 4. 7.

Qu. What are the effects of his magnificence?

An. Lightning, thunder, and voyces, &c.

Qu. Who be his instruments?

An. The company of the celestiall creatures, in number foures that is so many as are needfull for the execution of the will of God through all the corners of the world, and the whole army of creatures vnder heauen, figured vnto vs by the Sea of glasse like vnto Christall.

Qu. Why are the celestiall creatures said to be full of eyes?

An. Because of their watchfulnesse in the seruice of God.

Qu. Why is the first compared vnto a Lyon?

An. Because of his courage.

Qu. Why the second to an Oxe?

An. Because of his strength.

Qu. Why hath the third the face of a man?

An. Because of his prudence.

Qu. Why is the fourth likened to a flying Eagle?

An. Because of his agility and swiftnesse.

Qu. What are the events that follow the description of his magnificence?

An. The praise and glory which the Angels giue vnto him that sits vpon the throne, and the reuerence and adoration which the Elders shew vnto him.

Qu. In what manner?

An. By prostrating themselves before him casting their crownes at his feet chap. 4. 10.

Qu. Having procured so great authority to the words of this Revelation, by the description of the Maiesty of the giuer, what followeth?

An. The presentation of the two books, whereof the one being great and large, written within and without, and sealed with seauen Seales, containeth the history of the world: the other being but little, includeth the history of the Church.

Qu. Who opens the seales of this booke?

An. Christ Iesus

Qu. Were none solicited thereto but he?

An. Yes, a generall proclamation was made by an Angell to see if any would open it, but none neither in heauen nor earth, nor vnder the earth was made able or worthy to open, or looke vpon the booke, save the Lion of the tribe of Iuda, and the Lambe that stood in the midst of the throne, & of the Elders, which was Christ Iesus c. 5. 1. to 7.

Qu. What do we learne by this, that none were able to vnclose the bookes but he?

An. That he is the only Mediator betweene God and man that no other creature either in heauen or earth is acquainted with the secret counsels of God or can reueale them vnto vs but he.

Qu. Why is he called a Lyon and a Lambe, names of contrary nature?

An. He is called a Lyon in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Qu. What was contained in this Booke, when Christ had opened it?

An. The eternall purpose of God for the punishing and pouring forth of plagues vpon the world.

Qu. What moved him thereunto?

An. The incredulity and wickednesse of men.

Qu. What were the plagues?

An. Of two sorts: either such as afflicted other creatures, as the earth, sea, herbs, plants, fountaines &c. ch. 8. or such as were inflicted vpon men, ch. 9.

Qu. What were those?

An. Those were of two sorts, either by way of torment or cruell murder.

Qu. What was the cause of that tyranny?

An. Smoke and sulphure which issued from the bottomlesse pit, whereby is figured the spirituall darknesse, with which mans consciences were tormented: and from this darknesse of mind, at the last did issue the other plague of slaughter and bloud-shed so many yeares expressed and published through Christendome by the Popes of Rome, chap. 9. 15.

Qu. What is the generall use of the precedents?

An. As touching the person of God, we learne three things. First, his loving favour, in denouncing and giving knowledge before-hand, by evident tokens, what rigor he purposed to execute afterward if he saw no amendment in the course of our lines; chap. 6. Secondly, his mercifull care over the Elect in arming them with defensive Armour to couer them against the flood of those evils that were to overflow the whole world, chap. 17. Thirdly, the truth of his justice, in executing all those plagues vpon the world which he had fore-told chap. 8, 9.

Qu. What do we learne as touching our selues?

An. Three things: attention to regard the threatenings of God; repentance, to be sorry for our sinnes; and amendment of life, to prevent the rigour of his iustice.

Qu. What as touching the instruments of God, which he used in executing of his will?

An. Three things: First, that they were Angels: Secondly, that they were obedient at his becke: and thirdly, that they were expeditious in performing of their charge.

Qu. What learne we as touching the Elect?

An. Three things: First their place, they stood before the throne and before the Lambe, whereby is shewed that as they are under the protection of God to are they always ready to do him service. Secondly, their habire they were clothed in white Robes washed in the blood of the Lambe whereby is signified their pure, peaceable & ioyfull dignity. Thirdly, their victory, they had Palmes in their hands: whereby we are put in minde of the combats which they had sustained for the name of God and the eternall triumph which they haue in heauen, by the communion and fellowship of our Sauour Christ Iesus chap. 7. 9.

Qu. What as touching a naturall man?

An. A spirituall misery which spreads it selfe into three branches: Poverty of heart, for lacke of vnderstanding; blindness of minde, for lacke of faith: and nakednes of soule, for lacke of the white robe of righteousness in Christ Iesus: cha. 1. 17.

Qu. What as touching a regenerate man?

An. Three properties: strength of faith keeping of the word of God, and free confession of his name chap. 1. 8.

Qu. Proceede vnto the vision of the second Booke: who held the second booke in his hand?

An. A mighty Angell chap. 10. 1.

Qu. Whom do you vnderstand by this Angell?

An. Our Sauour Christ that held the booke open in his hand.

Qu. How is he described?

An. In great glory and magnificence.

Qu. To what end?

An. To procure the greater authority to this prophetic following.

Qu. What was contained in the book which he held?

An. The propheticall history of the Church.

Qu. To whom did he giue it?

An. To Iohn.

Qu. How did he command him to use it?

An. He bad him eate it, that is comprehend and thoroughly vnderstand it.

Qu. How is the history of the Church diuided?

An. Into two parts, into the Ministry or deeds of the Prophets, & the whole body of the Church.

Qu. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

An. In two parts in their fighting vnder the Crosse in their murdering, and in their taiking vp againe.

Qu. When began their fight?

An. Presently vpon the death of Christ.

Qu. How long did it continue?

An. One thousand, two hundred and threescore yeares.

Qu. The Text saith dayes, chap. 11. 13.

An. True, but it is to be vnderstood yeares after the example of Ezekiel and Daniel, who interpret their visions in like manner dayes for yeares.

Qu. What was prophesied that hee should murder and almost quite extinguish the doctrine?

An. Pope Boniface the eighth, who entered into the Papacy at the expiration of 1260 yeares, c. 11. 7.

Qu. How did he enter?

An. Like a Foxe, by subtilty, who in the night by a false Oracle, perswaded his predecessor Celestine to resigne his authority vnto him.

Qu. How did hee reuenge when he had got it?

An. Like an hungry yon killing & deuouring the Saints of God.

Qu. How long did he rule?

An. 113 yeares and a half during which time the Church of Christ seemed to bee dead and lyve vnburi'd.

Qu. The Text saith of Sodome and Egypt how then doe you say of Rome?

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse and tyranny that was practised therein, for Sodome was not at that time, and Egypt was a Countrey and not a City.

Qu. Who raised the Church againe?

An. The spirit of life comming from God, ch. 11.

Qu. Where?

An. Presently vpon the death of Boniface.

Qu. How died Boniface?

An. Like a dogge, in prison, by the meanes of Sara Cakunus, and a French Knight called Nag-garer.

Qu. Did the Spirit of God raise vp those that had bene slaine?

An. No.

Qu. The Text saith, they ascended into heauen in a cloud.

An. Wee are to vnderstand by the vse of the Scripture that the Church of the wicked is commonly called the world, or the earth: and the Church of the faithfull and Elect is called heauen therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyrannie of this wicked world and gathered into the celestially Church: that is, seeing the Temple and publicke places were not open vnto them secret places were sanctified vnto them, as if it were heauen apart from the rest of the world.

Qu. What effects followed this separation?

An. Feare and terror in their enemies: ioy and thanksgiving in the Saints of God, that hee did vouchsafe to challenge his authority & Soueraigne power over the world chap. 11. 17.

Qu. Having touched the Ministry of the Church, let vs returne to the other part of our diuision, which was the whole body of the Church: how doth the whole body of the Church diuide it selfe?

An. Into two parts: into the Iewish Christians, and into the Christian Catholike Church, which consisteth

consisteth not only of Iewes, but of the beleueing Gentiles also.

Q. When began the Christian Jewish Church?

An. At the instant of the conception of our Saviour Christ.

Q. When began the Christian Catholike Church?

An. At that time when by the preaching of the Apostles, the Gentiles were conuerted, and did embrace the glad tydings of the Gospell.

Q. What doth Saint John continue here for our instructions?

An. The estate both of the Iewish and Christian Catholike Church waifaring, or as it was subiect to the assaults of her enemies.

Q. What is the Jewish Christian Church compared unto?

An. A woman with childe, chap. 12. 2.

Q. Why?

An. Because like vnto a fruitfull Woman, it is continually to bring forth children vnto the Lord.

Q. How is that woman described?

An. By her attire, and by her standing, chapter 12. 1.

Q. How was her attire?

An. Of two things: the cloathing of her body, and the ornament of her head.

Q. How was her body cloathed?

An. With the Sunne.

Q. What was thereby signified?

An. The inestimable glory, given vnto the Church of God.

Q. How was her head adorned?

An. With a Crowne of twelve Starres.

Q. What is there y signified?

An. The Kingdome of heauen, which belongeth vnto the Church.

Q. How doth she stand?

An. Vpon the Moone.

Q. What do we learne by that?

An. That the true Church trampleth vnder her feete all variablenesse vnto which all things vnder the Moone are subiect.

Q. What was her consist?

An. She trauelled, and was in danger to haue her childe deuoured, chap. 12. 1.

Q. By whom?

An. By a fiery dragon that had seauen heads, and vpon euery head a crowne, and ten hornes.

Q. What do you vnderstand by the Dragon?

An. Sathan,

Q. What by his seauen heads?

An. His wonderfull pollicy and wisdom, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

Q. What by his seauen crownes?

An. His magnificence and authority, euery head being as the head of a King.

Q. What by his ten hornes?

An. His great power, sufficiently furnished to hurt the whole world.

Q. What is vnderstood by the childe whom hee would deuoure?

An. Christ mystically, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the Head; and of the body of the Church, as of all the Members thereof, vnited to the Head by his Spirit.

Q. How was the childe deliuered?

An. God tooke it vp into heauen, and prepared a place for the Mother in the Wildernesse.

Q. Did Sathans malice so end?

An. No: he gaue two assaults more.

Q. Where was the first?

An. In heauen.

Q. In what manner?

An. He accused the Elect of God day and night.

Q. What was his successe?

An. Hee was throwne downe from thence by the power of Michael, that is of Christ Iesus.

Q. Where was his second assault?

An. In earth, vpon the mother of the childe, and vpon the Church of the Iewes and the Church of the Gentiles, afterwarde gathered together in Christ.

Q. How did the mother, that is, the Church of the Iewes escape in this assault?

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. What place was that?

An. Pella a Towne seated on the other side of Iordan in a desert Countrey.

Q. How did Sathan pursue her?

An. With a flood of water cast out of his mouth.

Q. What vnderstand you by the flood of water?

An. The Romanes, which destroyed Ierusalem, and the Sanctuary that was therein.

Q. Who doth rake up that flood of water, that it did not hurt the Church?

An. The earth, that is, the wicked sort of the Iewes, whose bloody massacre satisfied the fury of the Romanes, so that the Elect had liberty to escape.

Q. When Sathan saw himselfe againe prevented, how did he take it?

An. He was wroth, and made warre vpon the rest of the feede of the woman, that is, vpon the Christian Catholike Church.

Q. How many principall things are we to note in the history of the Christian Catholike Church?

An. Three: her combat, her victory, and her glory.

Q. With whom were her combats?

An. With two kinde of beasts the one whereof had seauen heads, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

Q. What do you vnderstand by the first beast?

An. The Tyranny inflicted vpon the Church, by the euill government of the Romane Empire?

Q. What by the second beast?

An. The persecution of the Papisticall Hierarchy by the succession of Popes.

Q. Against whom doth the Church obtaine her victory?

An. Against the two beasts and the Dragon before spoken of, and against the Whore of the spirituall Babylon described in the 17. chapter.

Q. What is vnderstood by the Whore of Babylon?

An. The great Citie of Rome, which reigneth ouer the Kings of the earth, chap. 17. 18.

Q. By what meanes doth the Church get victory ouer her enemies?

An. By the assistance of Christ her head, and capitaine.

Q. Into how many parts doth his assistance spread?

An. Into foure: the preaching of his word, and the works of faith, patience, obedience, set downe

in the 14. chapter, and also threatnings and iudgements proceeding from his diuine iustice declared in the 15. and 16. chapters.

Q^y. Wherein consisteth the glory of the Church?

An. In her perpetuall triumph in the world to come ioyned to her bridgroom Christ Iesus, in ioy that neuer shall haue end and a taste of which ioy is in some sort made manifest to vs in chapter 21. and 22.

Q^y. But what shall become of the enemies of the Church?

An. They shall haue their portion in the Lake

that burneth with fire and brimstone, which is the second death, chap. 21. 8.

Q^y. How many kinds of deaths are there incident to man?

An. Two: the first, which is a separation of the soule and body, and of this kinde of death all sorts of people must taste, as well the godly as vngodly: and the second which is a separation of the soule and body from the presence of God, for euery one to remaine in darkenesse; and this is the death that the wicked onely must dye.

FINIS.

July 26 1864

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Mr

My dear Mr

— at the end of

the year 1864

— at the end of

the year 1864

— at the end of

the year 1864

— at the end of

the year 1864